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BY

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INDEX.

A.

B.

	PAGE.		PAGE
Abdul Hakím... ..	16	Badarpúr	5
Abdul Haqq's Mosque	30	Badher... ..	42
Abdulla Nasir-ud-din's Mosque, Sonpat	86	Badli	79
Abdul Mualí's Tomb... ..	28	Badar-ud-dín Husain's Tomb	33
Abdul Shakúr's Tomb	71	Badar-ud-dín, Imám	61
Abdul Waháb... ..	52	Badar-ud-dín's Tomb	29
Abdul Waháb, Dínpanáh	17	Bádsháhí Masjid	26
Abdur Razaq's Tomb... ..	28	Bádsháhpúr	81
Achalpur	36	Bághánwála	8
Adam Khán's Tomb	91	Baghbanpúra	29
Adhi Sanint	3	Baghláni	12
Adilábád	87	Baghwalla Tank	82
Adína Beg's Mosque... ..	68	Begroli	44
Adína Masjid, Rohtak	74	Baháwal Haqq	15
Agroha Mound	71	Bahlol Lodi's Tomb	89
Ajudhan	18	Bahlolpur	48
Akál Bungah	23	Bahrampur	79
Akbar's Throne, Kalanaur	34	Bahúna	70
Akbar II's Tomb	95	Baij Náth	39
Akil Muhammad	12	Bajaura	44, 45
Akra Mound	10	Bajuri	42
Akra Patakra	56	Balar	4
Alamgarh	14	Balban's Tomb	86
Alampur	17	Baoli Hodal	83
Ala-ud-din Khiljí's Tomb	87	Baoli Mahim	76
Alí Mardán's Tomb	29	Baoli Rohtak	75
Allah Yár Khán's Tomb	82	Bastí Pind	4
Amánat Khán's Sarai	24	Baradari Targarh	28
Amar Dass	24	Barah Khumba	81
Amarkot	11	Barah Pallah	91
Amb	9	Barsi	69
Amm Kháss	55	Barsi Gate, Hansi	68
Amritsar	22	Barwalla	70
Anandpúr Samádh	35	Barwalla Baoli	70
Anangsar	70	Basti Baoli	89
Anarkali	26	Basti Rám's Smádh	27
Anshí Mahadeo	44	Bázár Mosque	77
Arab Sarai	91	Bedís' Fort, Unah	25
Arian Inscriptions	4	Begampúra	29
Asaf Khán's Tomb	27	Begampúra Masjid	88
Asmán Bajíd's Tomb	78	Belot	11
Asoka's Edicts at Mansahra	1	Beri	80
Asoka's Edicts at Shahbazgarhi	3	Bhadr Kalí	31
Asoka's Inscriptions at Dehli	88	Bhagga Sher	17
Asota	2	Bhagnagar	14
Assandh	63	Bhain	37
Asthál-i-Jogján	75	Bhakulán	79
Asthén Angani	62	Bhalet	41, 42
Asthán Bhairon	29	Bhallu-ka Koth, ruins	2
Asthán Saiyad Mahmúd	60	Bharapur	36
Asthán do. Muhammad	58	Bharatgarh Rajpotan	37
Atpái, Rohtak	75	Bháwan	39
Atoo	72	Bháwan Kund	83
Attock	6	Bháwanipúr	36
Auliapur	36	Bhedawás	79
Azim Khán's Tomb	91	Bhera	8
Azmat Sháh	11	Bhura Sháh Shahid's Tomb	75
		Bhir	47
		Bhir Bhan	23
		Bhiwání Tank	61
		Bhundaí Mosque	81
		Bibi Pak Dámán's Tomb	29
		Bijli Mahadeo	46
		Bilochpur	79
		Bir	5
		Birbhadr	39
		Bohar	75, 76
		Bow Bába Nának	21
		Bú Alí Bakbsh Walí Masjid	68

B.

Bába Atal	23
Bába Gurditta's Tomb	35
Bába Harí Dass' Dháb	31
Bába Pheru's Samádh	31
Bába Sháh's Tomb	30
Bábar Khána... ..	5
Bachapál	13

B.					D.				
					PAGE.				
Bu Ali's Tomb	...	...	...	59	Dholbaha	...	...	...	37
Buawalla Tank	...	...	...	79	Dhyampur	...	...	...	34
Buddha Khera	...	...	...	58	Dindár Khan's mosque	...	...	...	30
Buddhist City and Monastery	...	...	...	2	Dina Beg's Tomb	...	...	...	37
Buddha Sant	...	...	...	17	Dipalpur	...	...	...	19
Buga Gambaz	...	...	...	29	Diwán-i-Amm	...	...	...	92
Bungah Ramgarhián	...	...	...	23	Diwán Chaulí Mushaikh	...	...	...	16
Bunnur	...	...	...	54	Diwán Khana of Nawáb Qutb Khán	...	...	...	30
Burái	...	...	...	44	Diwán-i-Kháss	...	...	...	92
Buria	...	...	...	52	Diwán Sáwan Mull	...	...	...	16
Buth	...	...	...	1	Dogra's Masjid	...	...	...	74
					Dolmens	...	...	...	11
					Dowl	...	...	...	63
					Dramman	...	...	...	40
					Dungri Debi	...	...	...	45
					Dyál	...	...	...	45
C.					E.				
Cave, Pujja Mountain	...	...	...	3	Enclosure to grave and mosque of Qutb Sahib	...	...	...	91
Cemetery, Karnal	...	...	...	57	Do. walls of garden	...	...	...	76
Chaduwan	...	...	...	11	Exhumed Temple, Nurpur Fort	...	...	...	42
Chajju Bhagat's Chaubara	...	...	...	28	F.				
Chajju Kund	...	...	...	12	Fakhr-ud-dín Háfiz Jamál...	...	...	...	59
Chak Katani	...	...	...	36	Fakhr-al Masjid	...	...	...	94
Chak Sarm	...	...	...	9	Farid-ud-din	...	...	...	18
Chakouri Sher Gazi	...	...	...	14	Farrukhnagar	...	...	...	81
Chalis Hafiz Tomb	...	...	...	66	Fathábád Pillar	...	...	...	71
Chanhra	...	...	...	36	Fathábád Sarái	...	...	...	24
Chamkaur	...	...	...	53	Fath Ali Sháh's Tomb	...	...	...	32
Chari	...	...	...	44	Fathpúri Masjid	...	...	...	93
Chauburji	...	...	...	27	Fathpúr Thakurdwára	...	...	...	44
Chaukandi Sadar Diwan	...	...	...	30	Ferozepúr Church	...	...	...	33
Chausat Khumba	...	...	...	92	Firozábád City, Fort and Palaces	...	...	...	88
Chibri Mihri Gambaz	...	...	...	66	Firozábád Fort	...	...	...	72
Chiniara	...	...	...	42	Firozi Masjid	...	...	...	64
Chiniot	...	...	...	12	Firozpúr, Gurgaon District	...	...	...	82
Chiniwali Masjid	...	...	...	49	Firoz Shah's Lát	...	...	...	64
Chishtianwali Masjid	...	...	...	74	Firoz Sháh's Mosque	...	...	...	64
Choti Zarien	...	...	...	12	Firoz Shah's Palace	...	...	...	65
Choratta	...	...	...	12	Firoz Shah Tuglaq's Tomb	...	...	...	88
Church Tower, Karnal	...	...	...	57	Foksa	...	...	...	53
Civil Lines Mosque, Sirsa	...	...	...	72	Fort of Rai Pithora	...	...	...	58
Cold Spring, Sohna	...	...	...	81	G.				
Colonnade	...	...	...	53	Gagan Daska Tila Temple	...	...	...	35
Colonel Palmer's House	...	...	...	58	Galli Bágh Zíarat	...	...	...	2
Coss Minars	...	...	...	32, 47, 49	Gangrana	...	...	...	47
Cromlech Stones	...	...	...	2	Ganji Shahídán	...	...	...	60
D.					Gakarn Tank and Mosque...	...	...	...	74
Daddu Kamal	...	...	...	28	Garden Hadiranwalla	...	...	...	32
Dai Lado's Masjid	...	...	...	72	Garhi of the Afgháns	...	...	...	74
Dakhani Sarai	...	...	...	32	Garhi of the Afgháns	...	...	...	77
Dam Anekpur	...	...	...	85	Garshankar	...	...	...	36
Dandian Thakurdwara	...	...	...	42	Gateway of Alá-ud-dín	...	...	...	86
Darbár Sahib	...	...	...	22	Gateways, old	...	...	...	52
Dargah Ahmad Chishtí	...	...	...	84	Ghaniráj	...	...	...	86
Dargah Kalandar Sahib	...	...	...	58	Gharaunda	...	...	...	58
Dargah Miran Sahib	...	...	...	82	Ghazi-ud-din Khán's Tomb...	...	...	...	93
Dargah Pir Bahá-ud-din	...	...	...	76	Giant's Tomb...	...	...	...	3, 43
Dargah Shah Nizam ul Haqq	...	...	...	81	Gobindgarh	...	...	...	23
Dargah Sultan 'Arifin	...	...	...	75	Gobindwál	...	...	...	24
Data Ganj Bakhsh's Tomb	...	...	...	28	Godha	...	...	...	73
Dehra Lall	...	...	...	17	Goelah	...	...	...	63
Dehli	...	...	...	84	Gohana	...	...	...	80
Dehra	...	...	...	41	Goráwar	...	...	...	79
Dera Dín Panáh	...	...	...	12	Gor Katri	...	...	...	3
Dera Tope	...	...	...	82	Government House, Lahore	...	...	...	29
Deví Taláb	...	...	...	31					
Dhamatar	...	...	...	42					
Dhamtal	...	...	...	44					
Dhanar	...	...	...	40					
Dhara Chetr	...	...	...	56					
Dharanpúr	...	...	...	36					
Dharchar	...	...	...	42					
Dhobion-ka Darwáza	...	...	...	74					

G.		I.	
	PAGE.		PAGE.
Group of Tombs, Jhajjar	78	Inscribed stones, Mansahra	1
Guhana	62	Iron Pillar	85
Gujari Mahal	65	'Isa Khan's Mosque	91
Gujári Musto's Tomb, Rupa	53	Islámgarh	14
Gujrat City and Fort	13	Ismail's Tomb	78
Gurgáon	80		
Gurú Arjan's Samadh	28		
Gurú Angad	24		
Gurú Bhabag Singh's Samadh	35		
Gurú	23		
Gurú	28		
Gungowa Mo	67		
Ghyas-ud-din's Tughlaq	97		
H.		J.	
Habibulla, ruins	2	Jagat Sukh	45
Habri	59, 63	Jahánára Begam's Tomb	93
Hadála	8	Jahángir's Tomb	26
Hafiz Alamgir's Masjid	31	Jahánpur	87
Haibatpur Patti	30	Jaház	65
Háji Muhammad's Tomb	55	Jaina Temples	82
Hakim Mukarrab Khan	59	Jainti Devi	30
Hansi Fort	67	Jaisinghpur	42
Haqqiqat Rai's Samadh	29	Jaiwali	43
Hara	33	Jaja	36
Haripur	41	Jalandhar Jamá Masjid	31
Hariána Mosques	37	Jalalud-din's Tomb, Thanesar	50
Harrupa	19	Jamál Garhi	3
Hassan Abdál	4	Jamál Khan's Tomb	77
Hasan Shah	12	Jama Masjid, Delhi	92
Hasan the Martyr's Tomb	78	Jama Masjid, Hisar	63
Hát	45	Jama Masjid, Kaithal	62
Háthi Shah's Tomb	77	Jama Masjid, Mahim	75
Hatial	5	Jama Masjid, Palwal	83
Hát Kothi	56	Jamálí Kamálí, Mosque and Tomb	90
Hátúr	47	Jampur	12
Hauz Khass	87	Jamil Beg's Tomb	34
Hauz Shamsi	86	Jandoli	36
Haveli Charagh	9	Janeyr Mound	32
Hazár Sitún Palace	87	Jani Khan's Tomb	29
Hazira	72	Jantar Mantar	94
Hazir Khan's Mosque	30	Jaoli	6
Hazrat Aishán's Tomb	29	Jattí Abdál	16
Hazrat Dehli	84	Javid Khan's Masjid	94
Hazrat Shah Burhan	13	Jawáhir Singh's Samádh	28
Helan	14	Jawála Mukhi	40
Hill Jhir	82	Jhajjar	77
Hindú Temple, Hisár	72	Jhakbar	35
Hindú Temple, Sirsa	72	Jhangí Tank and inscribed stone	1
Hir, Tomb of	13	Jhangí Mahi	36
Hisar	63	Jhelum Mound	6
Hisar Tombs	66, 67	Jiwan Sultán	16
Hodal, Tank, &c	83		
Horr	42		
Hot Springs, Sohna	80		
Hujra	18		
Humayún's Tomb	91		
Husainpur Mosque	32		
Huzúri Bágh	25		
I.		K.	
Ibrahim Lodhi's Tomb	60	Kábil Bágh, Pánípat	60
'Idgah	17	Kacha Kot	5
'Idgah Hánsi	69	Kacha Tank, Hodal	83
Imám Nasir-ud-din's Tomb	31	Káfir Dheri	3
Imám Qasim	61	Káfir Kot	2
Imám Sahib's Tomb	20	Kaithal	61
Imám Zamin's Tomb	90	Kalán Khan's Mosque	79
Indreswara Temple, Kangra	39	Kalán Masjid	74
Indri Fort	59	Kalán Masjid, Delhi	88
		Kalál's Mosque, Jhajjar	78
		Kalesar Mahadeo	41
		Kanech	47
		Kángra	38
		Kanthulla	63
		Kanwah Village	79
		Kapál Mochan	53
		Karanwali	72
		Karmal	5
		Karam Gujar	5
		Karam Parcha	5
		Karnál	57
		Karna Tank	58
		Kasúr Fort	30
		Katas	7

K.		PAGE.	M.		PAGE.
Katha Gorge	...	9	Masjid-i-khurd	...	74
Kathwái	...	9	Masonry Tomb	...	66
Khadúr	...	24	Masrur	...	41
Khairpúr	...	74	Manj Darya's Tomb	...	28
Khair-ul Manázil	...	91	Mian Haji Aga Sahib's Chankandi	...	30
Khánpúr Tomb and Mosque	...	89	Mian Mir's Tomb	...	27
Khan-i-Khánán's Tomb	...	92	Miran Hayat	...	17
Khannah	...	49	Mir Fazil's Masjid	...	52
Kharián	...	14	Mir Miran's Tomb	...	...
Kharkai	...	3	Mirza Jahangir's Tomb	...	30
Kharot	...	42	Mirza Rohan	...	31
Kharrar	...	54	Mirza Rohan	...	81
Khatawas	...	...	Mirza Rohan	...	91
Khemkaran Báoli	...	...	Mirza Rohan	...	91
Khirkí Masjid	...	86	Mirza Rohan	...	80
Khizr-ki Gumti	...	89	Mirza Rohan	...	93
Khokra Kot, Rohtak	...	74	Mirza Rohan	...	93
Khosí	...	83	Mirza Rohan	...	89
Khusrau, the Poets' Tomb	...	87	Mirza Rohan	...	15
Khwája Khara	...	72	Mirza Rohan	...	53
Khwája Khizr's Tomb, Sonpat	...	90	Mirza Rohan	...	20, 21, 32, 72, 73
Khwáspur	...	14	Mirza Rohan	...	89
Kilanwalla Well	...	81	Mirza Rohan	...	30
Kiragrāma	...	39	Mirza Rohan	...	94
Kotla	...	82	Mirza Rohan	...	89
Kot Desraj	...	21	Mirza Rohan	...	72
Kothi Sarsár	...	46	Mirza Rohan	...	86
Kotila	...	42	Mirza Rohan	...	32
Kot Kalán	...	69	Mirza Rohan	...	33
Kotha Khui Basti	...	2	Mirza Rohan	...	...
Kotlah	...	43	Mirza Rohan	...	...
Kurukhchetra Tank	...	51	Mirza Rohan	...	...
Kushak-i-Shikar	...	88	Mirza Rohan	...	...
			N.		
			Nádír Sháh	...	27
			Nagthalla Mosque	...	67
			Naini Devi	...	56
			Najaf Khán's Tomb	...	95
			Naloyán	...	37
			Nandgarh Bridge	...	63
			Nandi Rám's Tank	...	31
			Nankána Sahib	...	31
			Narichans	...	41
			Naugazas	...	19, 20, 32, 37, 54, 59, 69
			Naun	...	43
			Naurangábád	...	30
			Nawáb Mián Khan's Tomb	...	29
			Nawashahr	...	32
			Naya Klank Fort	...	43
			Nihálgir's Samádh	...	62
			Nikoea	...	15
			Nila Burj	...	91
			Nila Chatri	...	91
			Nirmand	...	46
			Nirti	...	56
			Nizám-ud-din's Aulia's Tomb	...	87
			Nizám-ud-din's Baoli and Mosque	...	87
			Nuggur	...	45
			Nurjahn's Tomb	...	27
			Nur Muhammad	...	12
			Nur Mahal Sarái	...	32
			Nurpur Fort	...	42
			Nur-ud-din Sarái	...	24
			O.		
			Ochterlony House	...	57
			P.		
			Pachobar Tank	...	84
			Pakka	...	73
			Pak Patan	...	18
			I.		
Lahore	...	24, 25			
Lal Bangalah	...	95			
Lalkot	...	85			
Lál Masjid, Rewari	...	82			
Lálton	...	47			
Lamma	...	47			
Langar Khán's Tomb	...	89			
Large Square Kankar Tank	...	78			
Lasara	...	37, 38			
Loose inscriptions	...	77			
			M.		
Machhiwára	...	48			
Mahadeo	...	43			
Mahadwáni	...	36			
Mahakal	...	40			
Mahallat	...	44			
Mahan Singh's Samádh	...	21			
Mahbúb-i-Alam, shrine of—	...	13			
Mahi Dass' Samádh and Tank	...	30			
Mahim	...	76			
Mahmudpúr	...	38			
Maina	...	80			
Makhdúm Shah's Tomb	...	62			
Makhdúm Sahib's Tomb	...	70			
Malab	...	82			
Malot	...	6			
Malot Fort	...	37			
Manaswál	...	36			
Mandar Ráma Chandrají's	...	61			
Manikarn	...	45			
Manikyala	...	4			
Mani Majra	...	54			
Mangali Village Mosque	...	67			
Mansabha inscribed stones	...	1			
Margalla	...	6			
Mari	...	10			

P.	PAGE.	R.	PAGE.
Palla	82	Rohud	80
Palwal	83	Rokri	10
Panch Nangal	36	Roshan Chirāgh's Maqbara	83
Pandu Ban	83	Ruins of Indraprastha	84
Pānīpat	59	Ruins. Shinkīrī	2
Panjburj	89	Rukn-i-'Alam	15
Panipir	9	Rukn-ud-din, Fīroz Shāh's Tomb	86
Pathariya Masjid	49	Rūpar	53
Pathi Kothi	15	Rustam Khan's Gateway	78
Pehoa	56		
Phaggu	73	S.	
Phangotah Temple	34	Sadhaura	51
Philour Fort	32	Safdar Jang's Tomb	94
Pillar of Masonry	1	Saiyad Ali Buzurg	46
Pinjaur	56	Saiyad Ali Sarmast	46
Pinangwah	8	Sajawalpur	38
Pindauri Hindu Temple	3	Sakhī Sarwar	11
Pir 'Adil	12	Salar Ganj	60
Pir Kayanāth	8	Salīm Garh	90
Pīrthān	41	Samādih Sitalpurī	62
Pīrzāda Masjid, Mahim	77	Samālka	61
Pranladpurī	15	Sampal	73
Pul Degh	29	Sandhoo Bāoli	62
Pundri	63	Sangla Tibba	13
Purāna Qilā, Dehlī	90	Sanskrit Inscriptions	57
		Sarahan	56
Q.		Sarai Bhara Mull	58
Qadam Sharif	88	Sarai Goliwalla	29
Qilā Kherī	86	Sarai Lashkar Khān	49
Qila Kohna Masjid	90	Sarai Masjid	63
Qila Rai Pithora	84	Sarai Palwal	83
Qudsia Gardens	94	Sarawan	44
Qutbs' Graves and Masjid, Hānsī, ...	60	Sardār Hari Singh	21
Qutb Khan's Tomb	80	Sarhind	54, 55
Qutb Minār	86	Sarhindī Masjid	93
Qutb Shāhs' Tomb	46	Sarkap kā Kot	5
Qutb-ud-din Mubārak Shah's Tomb	85	Sarsukh-kā Kot	5
		Sat Ghara	7
R.		Sawan Mull	17
Ragunāth Dās	23	Sayad Akram's Tomb	70
Rahaon	49	Sayad Shāh Badīh's Mosque	77
Railway Church, Lahore	30	Sculptured Bracket	64
Rāipur	38	Seri-ki Pind	5
Rāipur Mosque and Tank	35	Shāgird's Tomb, Sarhind	55
Raja Hodī	1	Shāhābad	51
Raja Sarkap	1	Shāh Abdur Rahmān	43
Raja Rassala	1	Shah Alam, Bahādur Shah's Tomb	94
Raja Tāl	24	Shah Alam's Tomb	95
Rājni Devī Temple	36	Shah Bilāwal's Garden	29
Rājou-kī Bāin	89	Shāhdara	26
Rām Bagh	23	Shāh Daulah's Tomb	14
Ram Chautra	16	Shah Dheri	5
Ram Dās	24	Shāh Gardēz	15
Rām Thaman	30	Shah Ghāzi Kamāl's Tomb	78
Rām Thirat	24	Shāhid Gunj	28
Rāngar Mosque, Kohtak	74	Shahjahānpur	82
Rāni Ghat	2	Shāh Janūd's Tomb	65
Rāni Naktān's Samādih	28	Shāhj-ki Dheri	3
Rāni Talab	83	Shāh Kamāl's Tomb	62
Ranjit Singh's Somadh	26	Shah Khalid's Tomb	53
Rāran Deo's Tomb	33	Shākkot	13
Rasul	14	Shāh Lal Jamāl	12
Raushanārī Begam's Tomb	93	Shah Mir Jamāl's Tomb	36
Raushan Chirāgh-i-Dehlī	88	Shahpūr Fort, &c., ...	35
Raushan ud Daulat's Mosque	94	Shāh Qamis	52
Raushan-ud Daulat's 2nd Mosque	94	Shah Qutb	46
Razia Begam's Tomb	86	Shah Shahāb-ud dīn	62
Red Sand-stone Tomb	64	Shah Shams Tabriz	16
Rewārī	81	Shah Sharif's Chaukandi	31
Rohtās	7	Shah Walayat	50
Rohtak Town	74	Shah Walayat	61
		Shah Yūsuf	9
		Shah Zamān's Tomb	55
		Shaikh Chillī	49
		Shaikh Darw... ; Tomb	31
		Shaikh Farid's Tomb	29

S.	PAGE
Shaikh Jalál's Tomb	60
Shaikhonwali's Masjid	46, 78
Shaikh Shahbáz's Tomb	84
Shaikh Saláh-ud-din's Tomb	61
Shaikh Salah-ud-din's Tomb, Delhi	88
Shaikh Taiyúb	61
Shaikhupúra... ..	22
Shalimar	27
Shamsher Khán's Tomb and Tank	33
Shamsi	45
Shams-ud-din Altámsh's Tomb	86
Sher Garh	18
Sher Mandal	90
Sher Sháh	17
Sher Sháh's Dehlí	90
Sher Singh's Samádh	29
Shina	56
Shish Mahal	81
Shorkot	13
Siálkot	19, 21
Siddnath Temple	39
Siddh Temple	36
Sikandar Lodhi's Tomb	89
Sikh Temple, Dera Nának	34
Sikh Temple, Sirsa	72
Sikri	3
Sillarni	79
Siri	87
Sirsa Fort	71
Sirsa Temples and Tombs	72
Sitpúr... ..	17
Sit Sai Temple	83
Siv Ganga	7
Sohna	80
Soldiers' Graves	57
Sri Pandián	50
Subhán Bibi's Tomb... ..	55
Sujánpur Tira	41
Sulimán Chishti's Tomb	46
Sultán Ahmad Qattál	16
Sultán Ghári's Tomb	86
Sunehri Masjid, Lahore	26
Sunet, Mound	49
Suni	11
Suraj Kund	16, 85
Surban Hills, Cave	1
T.	
Tahára... ..	47
Tája Khan's Tomb	31
Takht Hazára	8
Taláki Gate	64
Taláo	79
Tank	11, 32
Tank Bidkhyár	62
Tank Dhamtaur	1
Tank Mangal	1
T.	
Taooroo... ..	82
Tarn Táran	24
Tarauri	58
Tarnawa	6
Tattaeen Kalán	41
Taxila	5
Teja Singh's Tank	81
Thamji, Kartarpur	31
Tham Sahib	30
Thanesar	49, 51
Thuska	51
Til Káfir Kot	10
Tín Burja	89
Tohána... ..	70
Tombs	22
Topes	3
Topes Nitár	73
Topes Sirsa	72
Tope, Ventura's	6
Toshám, Rock Inscription and Báradari	70
Townsa Sharif... ..	12
Triházi Fort	35
Triloknáth	43
Tughlaqabad	84, 87
Tusi Masjid	51
U.	
Ulugh Beg's Mosque, Hisár	64
Unfinshed Minár	86
Ustád's Tomb, Sirhind	54
V.	
Van Bachián	11
Vans Agnew and Anderson's Monument	17
Vehowa	11
Vijjhi	8
Viswamitra Doorway	54
W.	
Wáh	4
Wahiwála Domes	81
Wakil Kháns's Gumbaz	30
Wazír Khán's Báradari	26
Wazir Khan's Masjid	26
Wazir Khan's Sarai	58
Well at Hisár	67
Z.	
Zeb-un-Nissán's Tomb	29
Zinat-ul-Masjid	93

ERRATA ET CORRIGENDA.

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"	79	"	2	"	"	"		"	Naurang.
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OF

OBJECTS OF ARCHÆOLOGICAL INTEREST IN THE PUNJAB.

HAZARA DISTRICT.

ABOUT 3 miles from Abbottábád in the *Surban Hills*, is a *natural cave*, somewhat silted up, made of large blocks of red sandstone. The pathway to it is rather difficult: water dripping from the roof has caused petrifications. The legend connected with it is that Raja Rassálú won, at cards or dice, from Raja Sirkup, all he had including a baby-daughter, whom, when she was of age, he brought to this cave. She was very beautiful. Raja Hodi heard of her great fame, and while Rassálú was out hunting, came and stayed with her a short time. Raja Rassálú returned shortly after Hodi had left and saw what had happened, and he pursued the intruder, fought with him and slew him, and removing his heart and liver, brought them to his perfidious mistress, who proceeded to cook and eat them. She much relished the meat and then he informed her they were the heart and liver of her late lover, the Raja Hodi. Hearing this she flung herself over the precipice at the mouth of the cave.

Arms and treasure are supposed to be hidden in the cave. The Gurkhas occasionally visit it for purposes of worship.

2. A *tank* or spring near *Jhangi*, about $3\frac{1}{2}$ miles from Abbottábád. In the masonry is an inscribed stone which apparently has been brought from some other place. A copy of this was sent to the Archaeological Survey, but it is no where to be found.

3. A *Buth* or octagonal masonry pillar on the north side of the road, 10 miles from Abbottábád and six from Manshera. It is about 20 feet high and stands on a square platform, 25 feet square and 6' 6" high. It is probably an ancient land-mark: nothing is known of its history. A tree is growing in a crack at the top.

3a. Another *pillar* of a similar kind about a mile-and-a-half from *Mangal*, a hundred yards from the road between Manshera and Abbottábád.

4. *Ancient tank* of stone, near *Mangal*, which is half way between Manshera and Abbottábád.

5. *Ancient tank* at *Murree*, about 3 miles from Abbottábád on the road leading to Murree. On one of the banks is a shrine. The tank is surrounded by a tope of trees. The tank is supposed to be of the time of the Turk (see Azim Beg's History of the Hazara District and Lalla Rukh). The shrine is a place visited by Muhammadans, and there is an annual fair held at the shrine.

6. *Mansahra*.—Three inscribed boulders of *Asoka* from Mansahra, west of the Agrore road, just on the other side of the Patala stream, and the inscribed granite boulders; two of them stand nearly on a level. The third is on a level of ground about 80 yards north of the two. One has a prepared surface 5' 6" x 3' 6". On it are the first eight edicts of *Asoka* in Bactrian *Pali*. The second stone is about 10' x 6' x 3'. It has two surfaces both unprepared. On the one are the 9th, 10th and 11th edicts of *Asoka*, and on the other

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surface is the 12th. Both these surfaces are very rough, and in some places the letters are scarcely discernible. The third stone leans towards the north, and it is on this sloping surface the 13th and 14th edicts of Asoka are inscribed. Flakes of rock having peeled off, much damage has been done to the inscriptions. The whole of the inscriptions have been much damaged by the weather.

The upper two stones were first brought to notice by Captain Leigh, Assistant Commissioner; the third was discovered by the Archæological Survey in 1889. The inscriptions have been translated by Dr. Bühler of Vienna.

The boulders are in custody of Government. They ought to be protected so that no further injury should increase the loss the inscriptions have already sustained from the exposure of 2,000 years.

7. *Ruins of an old fort and town*, at the village of *Bhallu-ka-kot*, on the banks of the Nain Sukh in the direction of Habibulla Garhi. The fort is said to be the ruins of one, built by Raja Bhallu, of marble. It is now in utter ruin, and to restore it would be impossible. (For further description, see page 391 of Mirza Azim Beg's History of Hazara.)

8. *Other ruins* $2\frac{1}{2}$ miles from the staging bungalow of Habibulla on a hill. There is no information about them.

9. *Ruins of the kot or fort of Raja Sirkup* or Raja Rassálú, $2\frac{1}{2}$ miles from *Shinkiari*. Some say, however, they are the ruins of Bedadnagarí. (See page 391 of above-mentioned History). Old coins are found here: it is not stated of what kind.

10. *Tomb or ziarat* close to the village of *Galli Bágh*. It is ancient and is probably of one of the early invaders of India. (See page 392 of Azim Beg and Tozuk-i-Jahangiri). An annual méla is held here. The tomb is in ruins but could easily be repaired.

11. *Ruins of a basti* at *Kotla Khui* in mauza Kotlah, about 8 miles from *Bandi Attai Khán*. On the hills around numerous other ruins occur. Near the basti is an old building in ruins, round about which remains of burnt clay images of men and elephants are found. These remains resemble somewhat those found in Mycenæ. It is said that Sir Henry Davis removed an inscribed Buddhist stone from a spring near Kotlah, probably from this one, which however is said to be of the time of the Turks. Nothing is known of a certainty about the place.

12. *Kafir Kot* is a ruined fort, 3 miles east from *Sulana Kund* on the Gandgarh range. It is very ancient.

13. *Ruins of a Buddhist monastery*, about a mile south of *Sulana Kund*, with stone walls in good condition.

PESHAWAR DISTRICT.

1. *A Buddhist city and temple* of stone at *Takht-i-Bahi*.—The temple is laid in mud and cement, and in parts is coated with lime and plaster. It is situated 8 miles north of the Fort Mardán, on the western slope of a low ridge. Some of the buildings were decorated with sculpture, fragments of which are found in the *debris*. The temple is not in so ruinous a condition as the city. It is in the possession of private individuals and has been photographed. Much sculpture has been exhumed from this place.

2. *The ancient granite castle of Ráni Ghât* is situated just over the frontier on the ridge of a low hill bordering on the plains. Carved figures and tablets in high relief abound. It is supposed to be a Buddhist ruin and has been photographed. It is constructed of immense blocks of stone laid alternately lengthwise and breadthwise. The main entrance is formed in the most ancient style by overlapping stones.

3. *A circle of cromlech stones* called the *Tor Ghati of Asota* close to the foot of the *Tarraman* hill, near the village of *Asota*. Some of the stones are erect, others lying on the ground. There are no sculptures. It has been photographed.

Peshawar District. Temple of Sakyin Ghatam

In the Pujja mountain is a cave with Buddhist remains. A Buddhist monastery in ruins is situated in a gorge in the hills behind Sangoo in Baizai. At the foot of the gorge is an ancient garden to which water is brought down the face of the hill by means of a masonry aqueduct.

4. There are giants' tombs at *Takkal Bala*, in Pesháwar Cantonments, at *Naushera*, at *Chársadda*, *China*, *Rajjar*, and near the village of *Kuchán*. Some of these are in good order, others in ruins. The one at *Kuchán* is called *Chahal Guza Bábá*, (because it is 40 yards long) as is also the one at *China*, which is, however, only 30 yards in length. There are four tombs at *Chársadda*, 20 yards, 15 yards, 13 yards, and 12 yards in length, respectively. The *Rajjar* tomb is 20 yards long, the one at *Naushera* 47 feet. Some are said to be nearly a thousand years' old, others only a quarter of a century. They are all in charge of faqirs.

5. A large mound called the *Akhun Darwáza* or *Shahjí-kí-Dherí*, one mile east of the city of Peshawar. It is supposed by General Cunningham to be the site of the gigantic stupa erected by the Indo-Scythian king, Kanishka. (See Buddhist Records of the Western World, Volume I, pp. 99—101).

6. Remains of a Buddhist temple called *Kafir Dherí* in the old fort near the cantonments at Naushera.

7. Two topes built of limestone, granite, &c., with slate wedgings, 3 miles east of *Burji-Hari Singh*. One is standing, the other has fallen. The foundations are formed of immense boulders. The debris is being rapidly removed for road metalling and building purposes. There are no sculptures. There is also a *Naugaza* tomb: the man buried here is said to be the brother of the one buried at Peshawar.

8. Edicts of Asoka at *Sháhbáz Garhí*.—They are inscribed on a large boulder which is on a hill south east of a village, six miles from *Mardán*. They are in the Bactrián Palī character. The boulder is called a "lát" (See Corpus Inscriptionum Indicarum, Volume I. Inscriptions of Asoka, pp. 8—12 and 65—89, 118—126, and plates I and II).

9. Buddhist remains at *Jamál Garhí*, 7 miles north of *Mardán*, at *Shahri-Bahlol*, 6 miles north-west of the same place and at *Sawaldher*, 9 miles north-east of it. Bas-reliefs and sculptures have been found at all these places.

10. Remains of a Buddhist stone monastery at *Kharkay* or *Harkai*.—It is situated about 3 miles from the Swát frontier. Bas-reliefs and sculptures have been found.

11. *Gor Katri*.—This is a walled enclosure used as a resting place for travellers, situated on the east of Peshawar and forming part of the city. It is supposed to be the site of the Great Buddhist monastery which was near the great stupa erected by king Kanishka. (See Buddhist Records of the Western World, Volume I, pp. 103—105).

12. *Sikri*, $2\frac{1}{2}$ miles east of the ruins of a wall. Excavations were made here in 1889 by Captain H. A. Deane. A stupa with a circumference of 21 feet and a height of three feet; a Chapel $13\frac{1}{2}$ feet long and a *Dharmá* platform were found, together with many interesting sculptures. See the memorandum by Captain Deane, on Excavations at *Sikri*, Yusa, and other places, XXIX, LXXVII Archæological Survey Report, Punjab Circle for 1889.

KOHAT DISTRICT.

1. Four miles west of the town of *Kohat* on a hillside, north of the village of *Muham-madzai* are the ruins of an old fort made of stone masonry of an inferior kind. They are called the ruins of the *Fort Adh*. It is said that in Buddhist times, two Rájās, named *Kohát* and *Adh*, settled in the district. *Kohat* was named after the one Rája, and the old hill-side after the other. It is now in utter ruin, and is not looked after by any one.

RAWALPINDI DISTRICT.

1. * *Manikyāla*.—A tope. It is situated on the Grand Trunk Road, 5 miles north-east of Thána Riwát. The main body of the building is a solid hemisphere of stone, 127½ feet in diameter, which rests on a double plinth of slightly increased diameter. The upper plinth is 7 feet high and is ornamented with cornice and base mouldings, but the centre is plain. The lower plinth is 8' 8" high and is ornamented with similar mouldings, but the centre is divided by pilasters into 63 panels which have a rich and striking effect, relieving the general plainness of the rest of the building. The whole rests on a base 13' 8" high and 162' 8" in diameter, which gives a walk 13' 8" broad for the perambulation of worshippers round the tope. The height of the whole is 93 feet, but when complete it was probably over 150 feet high.

Arian inscriptions have been found here, and old coins with Buddhist symbols on them. General Cunningham supposes the present building to have been erected over one much older. General Ventura opened this tope, which lies to the south of the village of Manikyāla.

There is a second tope to the north-east by east of the village, which was explored by General Court. General Cunningham thinks the spot connected with the legend of Buddha giving up his body to feed the seven hungry tiger cubs. Three caskets—of gold, silver and copper, respectively, were found in the tope, in a stone niche, covered with a large inscribed slate. Four gold Indo-scythian coins, seven Roman silver coins, and eight copper Indo-scythian coins were also found. The coins and inscription would seem to indicate that the tope was erected some years before the Christian era.

There are many other most interesting ruins all round about Manikyāla. Some are those of monasteries, others of topes. Many relics have been obtained from these and continue to be found. In all, General Cunningham describes 15 topes and as many monasteries, but these were probably not more than two-thirds of the great religious buildings on this once famous spot.

2. † *Hasan Abdal* is situated 29 miles from Rawalpindi on the road to Peshawar. Here are many springs, a tank, and several old mounds. Near the tank is a large stone out of which a spring of water gushes, and on which is a rude representation of a hand. The tank is of the Serpent King, Elapatra. There is also a shrine on the hill to the east of the town. This is the tomb of *Babi Walí* of Qandahár. The sarái was the work of Hasan Abdál or Hasan the Mad. South of this shrine, on the other side of the river Haró, is the garden of *Wah*, a resting place of the Mogul Emperors on their way to Kashmír. It is now a scene of desolation in the midst of luxuriant vegetation. On the Hasan Abdál side of the river is the well known enclosure containing the tomb of one of Akbar's wives, shaded by two old cypress trees. Near this garden are several Buddhist ruins, probably those of some monastery and tope.

3. ‡ *Baoti Pind* is about 5 miles east from Hasan Abdál. Here are several interesting ruins. One is of a small monastery. Another is of a tope also of small dimensions. There are several lofty mounds north and east of the modern village. One building to the south-east of the village looks as if it had been the country seat of a prince of the country. A crystal frog or goose was discovered by the villagers in one of the topes, but it has long since disappeared.

4. § *Balar* is 5½ miles to the north of *Shah Dherí*. Here is a tope about 43 feet higher than the rock on which it stands. Its design was in all respects similar to that of the great Manikyāla tope, viz., a hemispherical dome with a cylindrical plinth of the same width supported on a base of greater diameter, which gave a raised pathway for the perambulation of devout Buddhists. It is now in a tottering and dangerous state. General Cunningham in his 2nd volume of *Archæological Survey Reports* gives a sketch of it. || Fifty feet to the south-east are the foundations of another tope and the remains

* *Archæological Survey Reports*, Vol. II, pp 152—172.

† *Archæological Survey Reports*, Vol. II, pp. 35—139.

‡ " " " " pp. 139—142.

§ " " " " pp. 142—144.

|| " " " " Plate LXI, p. 143.

7. ‡ *Taxila*.—When Alexander the Great crossed the Indus, he first marched to Taxila, which, with the surrounding neighbourhood, submitted to him. Here he placed a garrison and dépôt under the Satrap Philippos. This was in the spring of 326, B. C. The site of this ancient city General Cunningham has identified. One mile north-east of *Kalá-ká-Sarai* are extensive ruins near *Shah Dheri*. These ruins consist of a fortified city, 55 stupas or topes, and 28 monasteries and 9 temples. The ruins of the city consist of several portions differing in name and position. They are *Bir* or *Pher*, *Hatiál*, *Sarkap-ká-Kot*, *Kacha Kot*, *Babar Khána*, and *Sarsukh-ka-Kot*. The whole of the ruins extend 3 miles from north to south and two miles from east to west. (2) *Bir* is a mound about 4,000 feet in length from north to south and 2,000 feet in breadth, with an elevation of from 15 to 25 feet. Here old coins are found in great abundance and bits of lapis lazuli. There are the remains of three small topes on this mound. This was probably the part inhabited when Hwen Thsang visited India. (b) *Hatiál* is a strongly fortified position north-east of *Bir*, from which it is divided by the Tobra Nulla. The defences are about a mile-and-a-half in circuit. Large quantities of burnt clay pellets have been found here, and these seem to indicate that the post was occupied by soldiers, who in all probability used the pellets in their slings. (c) *Sirkup* is another fortified city a mile-and-a-half long from north to south, 2,000 feet broad at the south end and 1,400 at the north end. The entire circuit of the walls is upwards of $1\frac{1}{2}$ miles; of *Sirkup* and *Hatiál* nearly $2\frac{1}{2}$ miles. The foundations in the ruined city run due north and south. There were gates in the north and south walls; the north and east walls were straight: the west wall was irregular. The whole place is very strong naturally. (d) *Kachá Kot*, a fort with mud walls rising to the height of from 15 to 20 feet. The circuit is $1\frac{1}{4}$ miles in circuit. There are no ruins of buildings in it, but it has been an enclosure for elephants and cattle. (e) *Babar* is a large mound bounded by the Lundi Nulla to the north and the Gandak Nulla to the south. It is several miles in extent, and the Ganga group of most interesting Buddhist enclosures, north of Babar, are situated in the neighbourhood. In shape it is a square with a circuit of nearly three miles. The walls are built of squared stones and are 18 feet thick. They have large square towers at intervals. The enclosure are three villages and a large ruined mound, the remains of which would make the entire circuit of the whole place five miles.

* Archæological Survey		II. P.	1881-1882
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East of Bīr, about half a mile to the east of *Sháhpúr* which is about a mile east of *Shah Dherí*, is the largest tope of ancient *Taxila*, one equal to the great tope of *Manikyála*. It has been cut right through by either General Ventura or some one else. This tope stood originally in the midst of a large rectangular court surrounded by cells. The foundations of these, however, only now remain. The platform on which this great tope stands is 60 feet higher than the surrounding fields.

Many inscriptions have been found in these ruins: several pillars also were found and portions of statues have turned up in various parts.

The whole of the ruins cover an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Punjab. The number and size of the stupas, monasteries and other religious buildings ~~is~~ *are* even more wonderful than the great extent of the city. *This series of ruins is the ancient Taxila.*

8. *Margalla* is an old cutting through the hill crossing the Lahore and Peshawar road, immediately south of *Kálá-ka-sarái*. The roadway is paved with flags. It was completed in A. H. 1083=A. D. 1672. At that time it was considered a great undertaking.

9. * *Jaolí* is a village in a gorge, about $3\frac{1}{4}$ of a mile from *Badarpur*. It has *remains of five ruined topes* and two temples which have been examined and yielded nothing.

10. † *Tarnawa* is $1\frac{1}{2}$ miles north-east from *Jaolí*. It possesses remains of a *large tope*, out of which General Ventura is said to have dug up many valuable relics. Along the valley of the *Haro* are other topes, some of which have not as yet been opened.

11. *Attock* or *Attak Banáras* is situated on the left bank of the *Indus* just below where that river is joined on the right bank by the *Kábul*, 57 miles north-west of *Pindi*. The fort of this place was built by *Akbar* in 1581, A. D. *Akbar* had a mint for copper coins here. From the oldest times there has been a ford of the *Indus* at this place.

JHELUM DISTRICT.

mound. 1. ‡ *Jhelum*.—To the west of the town of *Jhelum* is a *large ruined mound*, 1,300 feet square and 30 feet high. The fields around it are covered with broken bricks and pottery. Old coins and other relics have been discovered here. During the construction of the railway, other remains were exhumed—three iron tripods and two brass bowls, a stone pillar without the capital, and the bases of several pillars.

2. § *Malot* is situated on the edge of one of the highest precipices of the salt range, 16 miles north-west of *Pind Dádan Khán* and about 12 miles due north of the river *Jhelum*. Formerly, there were a *town* and *fort* here and a *temple*. The town and fort are nearly deserted and the temple is in ruins. The only remains of any antiquity are the temple and a gateway. In the temple, the chief features are the trefoil arch and the fluted pillars which support the portico. There is a wood-cut of the temple in *Fergusson's History of Indian and Eastern Architecture*, page 296. General *Cunningham* gives plans of the temple and gateway. (*Archæological Survey Report*, Volume V, plate XXVI.)

The temple is a square, 18 feet inside. The gateway is 58 feet, east of the temple, and is a massive building 25' x 24', divided into two rooms. The roof is gone; it was probably pyramidal as was that of the temple.

The sculptures which adorned both buildings have been greatly defaced by age, and still more by attempts at conservation. Nothing is definitely known of the history of the place. The buildings are supposed to be Buddhist, and they are in the *Kashmírian* style.

* *Archæological Survey Report*, Volume, II pp. 146–147.

† " " " " pp. 147–148.

‡ " " " " Volume XIV, pp. 4.—43, and plate XIV

§ " " " " Volume V, pp. 85–90, and plates XX, XXVI, XXVII.

They are now fast going to decay, and as the stone of which they are built is a soft friable sandstone, no attempt at conservation can rescue them from destruction, and restoration would cost too much if it could be attempted.

"Malot must be the Sinhapura of Hwen Thsang, as it is known to have been the capital of the Janjuhas at a very early period."*

3.—†*Katás*.—This place is 14 miles due north of Pind Dádan Khan, the *holy fountain* of Katás is, next to Jawála Mukhi, the most frequented place of pilgrimage in the Punjab. Seven temples called the *Sat Ghara* are the only ancient remains that now exist of any interest. They are attributed to the pandavas. These are, however, the remains of twelve. Their general style is similar to that of the Kashmíri temples, of which the chief characteristics are dentels, trefoil arches, fluted pillars and pointed roofs, all of which are found in the temples at Katás.

The Sat Ghara group is formed of six smaller temples placed in pairs at regular distances about one central fane, and this again is connected with the remains of a very large temple which is situated due east. This great ruin rested on a basement 68½ feet long by 56½ broad, but it has nothing now remaining to show whether it belonged to a Buddhist tope or a Brahminical temple.

The so-called holy fountain is an artificial pool which the Brahmins say was formed by the tears from one of the eyes of Siva on the death of his wife Sati, the daughter of Dakshsha. Siva's forehead must have been pretty broad as the other eye formed the pool at *Pokhar* in *Ajmere*. In truth, this Ketas pool was cut in the bed of the Gharniya Nulla, and a dam was made above it to protect it, while towards the east a backwater was cut through the rock to carry away surplus or flood-water. There are springs in the pool. So what was intended for a common blessing has been turned into a source of income for a lot of idly-lying Brahmins whose only claim is their fertility in inventing the most monstrous fictions.

It is calculated that repairs to the large temple would cost about Rs. 1,500, but as it is not known to what style the temple belongs, no end would be obtained by the expenditure of so large a sum.

4. *Siv Ganga* is a *Buddhist temple*, situated 3 miles to be east of Malot. It is a building of red sandstone with trefoil arches: it has mouldings and sculptures of animals. The outside of the dome is plastered with lime. Many of the figures being of soft sandstone are now nearly obliterated. This temple is situated by the side of a hill stream in a shady and picturesque spot. Its origin is known to the history, but its style is similar to that of the temples at Ketas.

5. *Rohtás*.—This is a Buddhist temple situated to the north-west of Jhelum. It was built by the Emperor Sher Shah. The *Tarikh-i-Daúdi* says it cost "eight krons, five lacs, five thousand and five hundred *shahi* *rupaiyas*." When the Overseers wrote in their reports that stone was so scarce and so procurable at an enormous outlay, Sher Shah wrote back in reply that his order should not be allowed to fail from avarice, and that they should go on with the building till they paid for the stone its weight in copper. (See Elliot's *History*, volume IV, page 9).

The walls of the fort on the east of the *Shahi* and *Sohn* gates are still in good preservation. The main wall of the fort is constructed of brick and stone and defies the effects of time and weather. The fort is occupied by the police. The total area enclosed by the fortifications is 260 acres.

There are 12 gates to the fort. Only one part is now inhabited, the northern corner. It was first of all destroyed by the Magistrate on his return from Kábul, the officer in charge of the fort surrendering it without any attempt at defence. Under the Mogul

* Archaeological Survey Report Volume II, p. 197.

† " " " " Volume V, pp. 92-93 and Volume II, pp. 188-191 and plate LXVII.

Emperors no repairs were ever executed. It has never been of any use to the British Government.

6. *Bághanwála* is situated 11 miles north-west of Jalálpur. Here is a *ruined Buddhist temple*, which appears older even than the Katás one. There are other old remains near it.

Besides the above-mentioned places, there are many other spots of antiquarian interest in the salt range.

SHAHPUR DISTRICT.

1. * *Bhera* is situated 30 miles north-east from Sháhpúr on the left bank of the Jhelum. Here is a fine old mosque built by Sher Shah Súrí. It is situated about 300 yards south of the town, near the Chinioté gate. The building is of pukka brick-work plastered, with coloured decorations in plaster on the entrance and over the whole of the interior. It was considerably out of repair; but 16 years ago, Maulvi Ahmad Dín of Golewála restored it, and it has since been kept in repair by means of subscriptions from the Muhammadan community. Jaya Pála of the Brahman Kábul dynasty made Bhera his capital, when he was driven across the Indus by Sabaktagín. Before this time, however, Bhera figures in the annals of the Chandrawansi race, Judhbhán the fifth or sixth in descent from Krishna making it his capital. The old town was, however, on the other side of the river, so that on meeting with notices of Bhera before the time of Sher Shah, we must remember that it is not the present town (which was built by Sher Shah) which is meant, but the one on the other side of the river.

Bhera, according to Abul Fazl, possessed a mint for copper coins in the time of Akbar.

Near Bhera is a famous shrine called *Pír Kayanáth's*, who is said to have been a son of Pír Rattan Náth of Jalálábád. The story connected with this is altogether improbable and unworthy of credence.

2. † *Vijjhi*.—Two miles to the south-west of Miáni is *Sabz Pind* or *Vijjhi*, where is a mound, three quarters of a mile long by half a mile broad, and between 40 and 50 feet in height. On the western edge of the mound are five tombs of nangazas. From coins and an image found here, it has been conjectured that the place must have been in existence as early as the beginning of the Christian era. This mound is one out of many which abound in the Shahpur District. It shows that the Greek accounts, which state that in olden times there were hundreds of cities and a country teeming with population are correct.

3. *Takht Hazára* is situated 26 miles S. by E. of Miáni, north of the *Patan* or ferry of Hazára, which is across the Chenab where the road from Pind Bhattián to Miáni crosses that river. This place is supposed to have given its name to the Mahall of Hazára mentioned in the *Ain-i-Akbari* as possessing a brick fort and yielding a revenue of 46, 89, 136 dams, or Rs. 1,17,228. The ruins show that a large town once existed here. Amongst them is a tomb of Rukn-i-Alam, the scene of a romance which rivals that of Laila and Majnún. It is called the ‡ story of Ránjhá and Hír. A faqir is allowed a grant of 3 acres to look after the tomb, which is of brick covered with plaster.

4. *Hadáli*, 17 miles west of Shahpur, Báoli, mosque and tank. This *baoli* or *Wan*, as the dialect of this part has it, is one made by Sher Shah, the tank covers about an acre; there is another at *Wánkila*, a place between Gunjál and Utra, 17 miles west of Hadáli. As flights of steps lead down to the water, it is necessary that the side walls should be supported by arches thrown across them.

* Archaeological Survey Report, Vol. XIV, pp. 35-40.

† " " Vol. XIV, pp. 40-41.

‡ قصہ ہیر و رانجا Victoria Press, Lahore, 164 pages, 1885, by Sayad Fazl Shah.

5. *Katha gorge*.—Here are the remains of a *mighty dam*, made for distributing the waters of the Katha torrent. This is also attributed to Sher Shah. It is built of stone, and is about 18 miles north from the town of Shahpur, at the foot of the salt range.

6. * *Amb*, 5 miles due south from the Sukesar Peak. This place has *three temples* in the fort, one large and two small ones. They are built of blocks of kunkar and were originally plastered over. There are no statues now remaining. The great temple stands on a platform 93 feet long, 62 feet broad, and 6 feet high. There are three distinct storeys in the building, the lowermost is 15 feet square, the middle one 12, and the upper one nearly 10. The total height in its present ruined condition is 60½ feet. The style is true Kashmirián, only the arches are cinquefoil instead of trefoil.

The small temple is only seven feet three square inch inside with an entrance hall of nearly the same size. The doorway is a cinquefoil arch resting on pilasters, 7 feet in height with carved capitals.

Amb must have been at one time a very large place, as there are hundreds of empty houses to be seen in all directions.

7. *Haveli Chāghā*, on the banks of the Jhelum in the extreme south of the district. Here is a *brick tomb*, carved in patterns. It is said to be that of *Malik Bijor*, a Kutch adventurer, who settled at Khushab in the reign of Akbar. He performed some service for the Emperor, defeating the raiding Afrídís at Hadálí. He was rewarded with the Governorship of this part of the country, and he built a tomb for himself at Chirágh, in what year is not known. Sardár Mubárák Khan and Torail Khan, Balúch lambardars, trace their origin to Malik Bijor. The tomb is in the hands of private individuals. It has not been photographed.

8. *Kathwái*, 16 miles east of Amb. Here is a temple (?) or platform (?) made of large squared stones. On the sides are four white stones arranged in the form of a cross. There are several such places on the road from Kathwái to Shádí. It is not known whether they are remains of tombs or temples.

9. *Shah Yúsuf*, 7 miles south-east from Shahpur. This is a *tomb* close to the village of Shah Yúsuf, who was a holy man, a stranger from the West. He settled near Mangúwál some three and-a-half centuries ago and the people assigned him lands for his maintenance. The tomb is small but elegant, and is ornamented outside with coloured tiles. It is in charge of Shah Yúsuf's descendants who repair it when necessary. It has not been photographed.

10. *Panjpír*, 32 miles from Shahpur town, on the road leading south along the left bank of the Jhelum, near the villages of Big and Little Nihang. Here is a *Naugaza* grave made out of five. Large bricks are built into it. It is situated on the ruined site of what must have been a large city. A pillar said to be a *lingam* was carried off to Nihang, and is still used by Mochís to sharpen their knives on. This site is a very old one.

11. *Chak Sarm*, 10 miles east of Civil station of Shahpur. This, like No. 10, is the remains of an old city, but probably of more modern date.

All over the *Bár*, i. e., the land between the rivers, there are many old ruined towns and villages. No less than 270 mounds are known. Their desertion is said to be due to the gradual subsidence of the water level. The water is now found only at a great depth and is generally so very brackish as not to be fit for man or beast.

The districts of Jhelum and Shahpur have received as yet very little attention from the Archæological Survey.

BANNU DISTRICT.

1. *Akra*, a large mound south of Bannu. It is supposed to be the remains of a Græco-Bactrian city. The highest part of the mound is about 250 feet above the level of the surrounding country, and the whole covers an area of 33 acres. There are no ruins on it, but portions of arches and brick walls have been exposed by excavations. Great quantities of bones are found in the soil. The people use the earth for manuring their fields. Images and relics and heads are often found. Coins of Eukratides, Philoxenes, Apollodotus, Antimachus, Amyntas and Hermæus have been found, and many coins of Indo-Scythian kings. Those of Sabuktagin and Mahmūd have also been obtained, and others of surrounding Muhammadan rulers down to Shams-ud-dīn Eltitmish. The most valuable antiquities, however, are small cut cornelians and agates,—stones of Greek Signet rings. The villagers are allowed to excavate, but are expected to bring in antiquities when found. Judging of the few things obtained by Government and of the numbers obtained by private individuals, it is evident that this agreement does not work well.

There is a sketch of Akra facing, page 283 of Volume I of Sir Herbert Edwards' "A Year on the Punjab Frontier," and a notice of the coins obtained from the mound. It has not been examined by the Archæological Survey.

A mound, similar to the one at Akra, is found at *Islamnuggur*, and another one at the *Tochi outpost*. There are a few smaller ones of insignificant size. Some are supposed to be the ruins of ancient outposts.

2. * *Til Kāfir Kot*, *Kāfir Kot*, or *Raja Til Kot*.—This is the name given to some ruins situated on the right bank of the Indus, about 55 miles above Dera Ismail Khan and a few miles south of the union of the Kurram with the Indus, on a spur of the Khissor hills about 1,000 feet above sea-level. The outerwalls are composed of immense blocks of stone 6' × 3' × 3', with the exposed side smoothly chiselled. In the fort are several Hindu temples, the domes of two of which are very perfect in the inside. Sculptures both inside and outside representing idols and other subjects, are in a good state of preservation. No bones, pottery or coins have yet been found in these ruins.

General Cunningham in his 14th volume of reports gives two plates illustrating Kāfir Kot. (Plates XI and XII). They were taken from photographs by Norris. It would appear from the General's description that the roof of the temples is made by overlapping stones with a flower in the middle. There are four temples in all, and each one is different in style. They are interesting as specimens of the ruder or later style which succeeded the semi-Greek architecture of the Indo-Scythians.

3. † *Rokri*, 22 miles south of Kálábágh. In 1868, the river Indus exposed some remains, some 10 or 15 feet below the surface of the ground at Rokri. The ruins exposed consisted of two circular walls composed of blocks of stone and large well shapen, burnt bricks over which was a layer of white plaster, many fragments of which were found profusely ornamented with thin gold, and ornamental scroll work. A number of heads, apparently cast in some kind of plaster, and one mutilated figure of the trunk of a human body made in similar material, and also a quantity of fragments of pottery, ivory, &c., were found. Mr. Priestly, who discovered all these remains, considered that the faces which have been clean cut and well shapen features, are suggestive of Greek rather than of Hindu art. All the objects found are now in the Lahore Central Museum.

4. *Māri*.—Opposite Kálábágh on the left bank of the Indus is the picturesque hill of Kāfir Kot with the town of Māri lying at its foot. On the hill are no traces of a fort but there are several temples in ruin. The remains must at one time have been very extensive. One doorway of one of the temples is still standing in good order. The remains are similar in style to those of Kāfir Kot Til Raja, but larger and in two cases better preserved. The stone used is a kind of *travertin*, full of petrifications of leaves, sticks, grass, &c.

* Archæological Survey Report, Volume XIV. pp. 26—28.

† " " " " pp. 29—32.

Near *Nammal*, 27 miles south-east of *Kálábágh* are two sentry-box-like buildings supposed to be *dolmens*. Several massive looking remains constructed of large blocks of dressed stone, in the Salt Range, comprise the rest of the antiquities of the district. These are similar to the structures described in the *Shahpur* list. At *Ván Bachian*, 17 miles south-west of *Sukesar* is another of *Sher Shah's* wells.

The district of *Bannu* has never been visited as yet by any officer of the *Archæological Survey*. There can be no doubt that by accident or research much will be brought to light yet in this district. Authorized scientific research is desirable.

DERA ISMAIL KHAN DISTRICT.

1. *Amarkot*, near *Khairpur*. This, as its name implies, is a fort. It is very old and is either Buddhist or Hindu, it is now entirely in ruins, but one or two of the inner buildings are still standing. The stones are being taken away gradually. In fact, the place is looked on as a stone quarry whence any one may take what he likes. The fort of *Akálgarh* was built of materials obtained here. The tradition connected with it is that it was built by *Rájás Bil* and *Pil*, unknown ages ago and long before the Muhammadan invasion. It has not been photographed.

2. *Belot* is another place similar to *Amarkot*, near *Pahárpúr*, 10 miles north of *Dera Ismail Khan*.

3. *Tánk*, *Suni*, *Draband*, *Chaudwán*, *Vehowa*, all on the western border of the district; at these places are mounds like the one at *Akra* in *Bannu*. They are now mere heaps of rubbish and burnt bricks, but coins are found on them. They have never yet been scientifically examined, but such examination is much needed, and might result in some interesting discoveries. From their position, it is supposed that they are the remains of old frontier posts.

4. *Azmat Shah*.—This is said to be a temple undecorated, built by *Ahmad Shah Abdáli* to commemorate his victories over this part. It is now in ruins. (It is probably a ruined mosque C. J. R.)

DERA GHAZI KHAN DISTRICT.

1. *Tomb of Sakhi Sarwar*, about 25 miles west of *Dera Gházi Khan* at the foot of the low hills. This tomb was probably built about 1,300, A. D. It is a very celebrated place of pilgrimage. Both *Hindús* and *Muhammadans* visit it. There is a long account of *Sakhi Sarwar* in the *Punjab Gazetteer*, *Dera Gházi Khan District*, pages 39—40.

The shrine is built on the high banks of a hill stream and a handsome flight of steps leads up to it from the bed of the stream. These steps were built at the expense of two Hindu merchants of *Lahore*.

The place is thoroughly catholic, and is frequented by both *Muhammadans* and *Hindús*. *Sakhi Sarwar's* tomb is to the west: to the north-west is a shrine devoted to *Bába Nának*. To the east is the tomb of the wife of *Sakhi Sarwar*, and a *Thákur Dwára* or Hindu idol temple. The style of the buildings is a mixture of Hindu and *Muhammadan* styles. There are a few ornamentations. About Rs. 1,600 are received annually from pilgrims. A certain portion is put aside for repairs.

Musical instruments are constantly kept playing, quite contrary to all *Muhammadan* customs, over the tomb of *Sakhi Sarwar*. This is a punishment inflicted on the deceased *Pír*, for listening once to music while attending on *Khwája Muiyyun-ud-dín* of *Ajmere*.

The tomb was nearly destroyed by fire in 1882, but it has undergone repairs.

2. *Townsa Sharif*, 45 miles north of Dera Gházi Khan on the Dera Ismail Khan road, at the head-quarters of the Sangarh Tahsil. *Tomb, mosque, tank, attendants' house and sarai*. The tomb is of Hazrat Sulaimán, the religious guide of the late Nawáb of Bahawalpur who spent over a lakh of rupees on the establishment.

3. *Dera Dín Panáh*, six miles east of Sangarh and three quarters of a mile from the Indus. Here is a tomb which is old, together with a modern mosque. This is a more famous shrine than Townsa Sharif, it being older. The latter building is built after the fashion of the older one which is of brick with walls 10 feet thick. The decorations of the inner walls are beautifully done, but they do not reach up to the dome which is nearly plain.

Some thousands of rupees are derived from the offerings of pilgrims. A certain portion is set apart for repairs.

4. *Shrine of Naurang Shah* in the town of *Dera Gházi Khan*. This is a tomb built about 650 years ago. The building is square at the bottom, and afterwards becomes octagonal; rising higher, it has 16 sides and finally ends in a dome. This is the pattern followed in the Townsa Sharif and Dera Dín Panáh shrines. This tomb, however, is decorated with blue and white glazed Mooltan tiles. The floor is of mud, badly laid between the tombs with coloured tiles. The inner walls are plainly plastered, very dirty and in places cracked. Repairs are necessary. This shrine is not very popular just now and is in consequence little frequented.

5. *Sarine of Shah Lál Jamál* is also in the town of Dera Gházi Khan. It is similar to the shrine of Naurangsháh.

6. *Shrine of Pír Adil*, nine miles north of Dera Ghazi Khan town. It was built about 1430, A.D., the walls are perpendicular, those at Dera Dín Panáh are somewhat slanting. It is said to have been built by Gházi Khan. The inside is plastered with lime and has painted decorations: outside it is inlaid here and there with Mooltan coloured tiles. This shrine is in some respects worthy of being studied as an example of comparatively recent Muhammadan art. About Rs. 400 are realized annually from pilgrims. The fame of the Pír is on the wane.

7. *Jámpur*, 32 miles south by west of Dera Gházi Khan town. Three miles due west of Jámpur are the ruins of the city of *King Dallu Raí*. It is said that the city was destroyed as a mark of God's anger against the unnatural crimes of the king. The ruins ought to be examined as nothing seems to be known about them.

8. *Choratta*.—Tomb of Gházi Khan, the founder of Dera. There was another tomb built for the Khan at Choti, 23 miles south-west of Dera Gházi, but his remains lie at Choratta. Both the tombs are now in ruins. Gházi Khan died in 900, A. H. (1494, A. D.). The stone on which this date was given has been removed by some mischievous person.

9. *Choti Zarién*, 24 miles south-west of Dera Gházi Khan. This is the burial place of the *Tálpúrs*. There are three tombs in all, two are in ruins, the third is in a fair state of preservation. The Tálpúrs were the last Amirs of Sind: they went from Choti. A man lives at Choti to look after the tombs, but there seem to be no funds available for repairs.

There are many other shrines in this district, the population being much given to the worship of Pírs and their tombs. Those at *Hasn Shah*, at *Baghláni* in the Sangarh Tahsil, of *Núr Muhammad* at *Hajipur* in the Jámpur Tahsil, and of *Akil Muhammad* at *Mithankot* in the Rájanpur Tahsil are amongst the most famous of the minor shrines. The most marvellous lies are told of the efficacy of the pilgrimages.

JHANG DISTRICT.

1. *Chiniot*, 48 miles north-east of Jhang. *Mosque* or *Shahi Masjid*, in the town of Chiniot. It is of stone, and the roof is supported by a great number of very light and elegant columns of a kind of green stone. The cornice in front is ornamented by carved stones.

The pavement is of marble mosaic work. This mosque was built by Nawáb Sadulla Khan Burhán, Governor of this district in the time of Shah Jahán. Some repairs have been carried out, which are utterly out of harmony with the rest of the building. Carved blocks of stone have been displaced and plaster imitations have been put in, in their stead, although the original stones are in existence.

*Latif Khat
of Banni*

2. *Tomb of Hazrat Sháh Burhán*, a brick tomb situated half a mile from the tahsíl of Chiniot. It was built by Shah Jahán of white and black marble. The floor and tomb are of the same materials. The outer walls are painted with different colours, the inner walls are gold coloured. The tomb is held in equal reverence by both Musalmáns and Hindus.

3. *Jhang, tomb of Hír*, half a mile east of the civil station close to the horse fair ground and half a mile from the Police lines. It is in the early Mogul style, but it has no dome. On the north and east sides are windows and a closed niche to the west. This is the tomb of Hír of the legend of Hír and Ránjha. It evokes much devotion which, however, does not seem productive of funds for repairs. There is a mela held here in Mágh.

4. * *Shorkot*, 36 miles south-west by south of Jhang civil station. A mound to the west of the town of Shorkot measures 2,000' $\times$ 1,000' $\times$ 100'. It is supposed to be the ruins of an old fort. Although old coins have been found here, nothing for certain is known of its history, but the relics found on the spot would seem to indicate that it was a town when the invasion of the Greeks took place, and that it flourished for two-and-a-half centuries after the Christian era,—these relics are beads and moulded bricks.

5. † *Sángla Tibba*, 23 miles east of Chiniot. This is a natural rocky hill with hardly any traces of buildings remaining. General Cunningham gives an account of this hill and its ruins, and identifies it with the Sangála of Alexander, the Sakála of the Brahmans and the Sogal of the Buddhists, but Mr. Dames, who was for some time Deputy Commissioner of Jhang, objects to the General's identification. The *Sángla* hill is, he says, too small, and its ruins too insignificant to represent the great city. Then the General has placed two small hills to the north-west of *Sángala* and called them *Mundápápura*. These, Mr. Dames, says do not exist singly. Mr. Dames inclines to *Shahkot*, which is 15 miles to the south by east of the *Sángla Tibba*. It is very much larger than the latter place. It has a large swamp and many jhils. Moreover, on the Survey map of the district, 1854-56, the two hills *Parpora*, *Moonda* are placed a mile and a quarter to the west. *Shahkot* agrees with all the geographical data brought forward just as well as *Sángla Tibba*. The hills outside the town suit exactly. There are no hills to the west of *Sángla* but ponds. The remains or ruins are, however, the best means perhaps of identifying the place. Curtius calls it a "great city." Hwen Thsang says the walls were ruined, but their foundations still remained showing a circuit of about 3½ miles. Now *Sángla* is not a large place, and is only a mile-and-a-half in circuit. The only thing about it seems to be the name. But it is most unlikely that a name should remain unchanged from the time of Alexander until now. The *Sángala* of Alexander, the *Sokála* of the Brahmans and the *Sogal* of the Buddhists may be now *Shahkot*. Both places, however, *Shahkot* and *Sángala Tibba* need excavating. They might yield data, which would enable us to decide exactly about each spot.

6. *Shorkot, shrine of Mahbúb-i' Alam*.—An octagonal tomb in the Mogul style in the town of Shorkot. Faqír 'Alam Shah died in 1091, A. H., and hence the tomb was built about the end of the reign of Aurangzeb, Alamgir. There is one large central dome and eight smaller ones surrounding it. Each side of the tomb has one arch in it: these arches and the inside of the tomb are ornamented with paintings. There were windows originally filled with metal tracery, but only fragments of this now remain.

GUJRAT DISTRICT.

✓ 1. *Gujrat, City and Fort*.—The city was a place of importance before the Greek invasion. A Hindu Rája, Bachapál, a Surajbansí, who emigrated from the Gangetic

* Archæological Survey Reports, Volume V, pages, 97-102. and Plates XXIX and XXX, and Burnes Travels into Bokhára, Volume III, page 131.

† Archæological Survey Report Volume II, pages 1924-200.

Dúáb is said to have built the first city here. Akbar chose the mound as a site for one of his forts, which he built in 1580, A. D., with the assistance of Gujars. It was then called Gujrát Akbarabad. The battle field of Gujrát is to the south of the city. The fort is no longer used: in it is a *baoli* made by Akbar.

Shah Daulah's tomb is about 300 yards east of the town. It is of brick. The dome is glazed and decorated with painted flowers. It contains an inscription, dated 1131, A. H. This tomb possesses a *jágir* of Rs. 120. Repairs, &c., are carried out by the owners, the descendants of Shah Daulah assisted by gifts from the Muhammadan community.

Near this tomb is another one of a Begam. The building is of brick, the grave itself is of marble, but worn out and spoiled. There is the following inscription, the last line of which gives the date:—

1131 H.

* بیگم نیک خورشید خصال * چشم بست از جهان بی بنیاد *
 * گفت حاتم کہ قاسم الجنة * جائے مؤئیم بہشت اعلی داد *

There are several other tombs of faqirs in the town, but they are all of the present century, and hence are of no antiquarian interest.

2. *Khwáspur*, 11 miles north-west of Gujrát and two miles east of the Grand Trunk Road. Here Khwás Khán, the first Governor of Rohtás under Sher Shah Súri, built a serai in 952, A. H., which is now in utter ruin. Most of the material has been taken away to Lála Músa. Khwás Khán converted the Bhatiárás of this place to Islám, and they took the name of Islámbís, a name by which the Mochís of this place are known at the present time.

3. *Khárian*, on the Grand Trunk Road, 21 miles north-west from Gujrát. Here are two *báolis*. The one outside the town was built in 1013, A. H., in the latter part of the reign of Akbar, at a cost of 11,000 Akbari rupees. It contains an inscription to this effect with the prayer added that the maker's sins might be forgiven. The *báoli* in the town is supposed to have been made by Aurangzeb. Both *báolis* are very deep and of massive masonry, which, as it rises from the water, is divided into a series of domed chambers one above the other up to the top. These chambers are delightfully cool places of resort in the hot weather. A long and gently inclining staircase leads down to each *báoli*. The walls of the staircase are relieved by rows of shallow arches. There is a domed chamber at the head of the steps leading down to Akbar's *báoli*. These wells are looked after by, and are in possession of, the Government officials of the district.

4. *Alamgarh* or *Chaukandi*, 8½ miles north-east of Gujrát, north of the road from Jhelum to Siálkot, about six miles north of Jalápur. Here was the first halting place after crossing the Chenab in the royal progress to Kashmír. Here Akbar had a *hunting box*, but it is now in ruin.

5. *Chakauri Sher Ghazi*, one mile from Lála Músa. Tomb of Sher Gházi faqir. The dome was built 250 years ago by the wife of a Kábuli merchant. Under it are buried the faqir and his son and a thief. The building is of brick, plastered and adorned with floral decorations. A *jágir* of Rs. 250 is attached to this place. The descendants of Shergázi enjoy it, and keep the building in repairs. There are no inscriptions. At *Paswal*, 3 miles from Lála Músa, is a tomb built by the same lady.

6. *Bháganagar*, 4 miles north of Naurangabad thána, Tomb of *Mián Gul*, a local saint. A *jágir* of 5 bighás is attached to it for its maintenance. The building is similar to No. 5. At *Bághbánwala*, 5 miles east of *Khárian* Tahsíl is another such tomb with 40 bighás attached to it.

7. *Helan*, 25 miles west of Gujrát; *Pati Kothi*, at the foot of the *Pabbi Hills*, on the banks of the Jaba Nala; *Islámgarh*, near Jalápur, 10 miles north-west from Gujrát; *Rasúl* at the western extremity of the Pabbi hills on the banks of the Jhelum, and *Mong*,

six miles to the south-west of Rasúl are other ancient sites, on which ruins and remains are found in greater or less quantities. General Cunningham identifies *Mong* as the city of *Nikæa*,* built by Alexander the Great upon the field of his celebrated victory over Porus, after the passage of the Jhelum. Coins of all the Indo-Scythian princes are found in considerable numbers, the copper coins especially of the nameless king, whose title is *Soter Megas* abound. They are known in the neighbourhood as *Monga Sâhis*.

The bricks found in the ruins at *Pati Kothi* are a foot square and three inches thick. This indicates great age.

✕ *Islâmgarh* is a *high mound* which must be of great antiquity.

MOOLTAN DIVISION.

Shrine of Shah Gardez in the city of Mooltan. A decorated shrine with encaustic tiles. It is near the Bohar gate. It is 37 feet long, 22 feet broad and 20 feet high, and square in shape. Shah Gardez or Muhammad Yûsaf was born in Gazni in 450, A. H., and came to Mooltan in 499, A. H., in the reign of Masaúd, III of Gazni. His memory is greatly revered by Mussalmans. The tomb is said to have been built in 547, A. H. The shrine has been photographed.

2. † *Prahladpuri*, in the fort of Mooltan. A Hindu masonry temple, adorned with paintings. It was a square brick building, with some very finely carved wooden pillars for the support of the roof. It was, however, unroofed by the explosion of the powder magazine in the fort in the siege of 1848. It has now been re-roofed, and has a new image of the Nârasinha Avatâr of Vishnú set up in it. The original temple is said to have been erected by Prahlád, son of Hiranya Kasipu. The father did not believe in Vishnú, but the son did. This Hiranya Kasipu is said to have been the son of Kâsyapa, the founder of Mooltan. If this be true, then this temple is of very great age indeed.

3. *Baháwal Haqq*, in the east of the old fort Mooltan. Masonry tomb and shrine, supposed to have been built about 684, A. H. (1285, A. D.), by the family of the Makhdúm, who died in 661, A. H. (1252—3, A. D.) It was a complete ruin after the seige of 1848, but was afterwards repaired. The lower part of the tomb is 51 feet 3 inches square outside. This is surmounted by an octagon, about one-half the height of the square, above which is a hemispherical dome. When repaired, it was covered with white plaster. On the east side, however, are some fairly preserved specimens of diaper ornament in glazed tiles. It has been photographed.

4. *Rukni-'Alam*, towards the west of the fort of Mooltan. A masonry tomb decorated with paintings. This fine building is an octagon, 51 feet 9 inches in diameter inside, with perpendicular walls 41 feet 4 inches high and 13 feet 3 inches thick, supported by sloping towers at the angles. This is surmounted by a similar octagon 26 feet 10 inches high with a passage all round the lower storey at the top, so that the Muazzin may call the faithful to prayers from all sides. Above this is a hemispherical dome 58 feet in exterior diameter. The total height including a plinth of 3 feet is 99 feet 10 inches.

As the building, however, stands on high ground; its total height above the surrounding country is 150 feet; it is built entirely of red bricks bonded with beams of sisu wood. The whole of the exterior is elaborately ornamented with glazed tiled panels and string courses and battlements. The only colours used are blue, azure and white. These mosaics are in patterns raised from half an inch to two inches above the back ground. The inside was plastered and painted with various ornaments, few of which now remain. The grave of Rukn-dín is a large plain mass of brick-work covered with mud plaster. About 100 of his descendants lie around him under similar masses, so that the interior is most unsightly.

* Archæological Survey Reports, Volume II, page 187.

† For an interesting discussion on the early history of Mooltan, see Archæological Survey Report Volume V, pages 114—136. On page 129 is an account of the temple of Prahladpuri.

This building was erected by *Tuglaq Shah* for his own resting place. It was afterwards presented by his son to *Rukn-ud-din*, the grandson of *Baháwal Haqq*, as a bribe to keep him quiet regarding the death of *Tuglaq Shah*.

This building has been often photographed. A plan and sections of it are given in *Archæological Survey Report, Volume V., Plate XXXVIII.*

5. *Shah Shams Tabriz*, half a mile from the north-east corner of the Fort of Mooltan, outside the city. A shrine of *pukka masonry*. The walls are adorned with paintings. The outside walls are covered with bright blue encaustic tiles. The building is 61 feet long, 55 feet broad and 80 feet high. The main body of the tomb is 34 feet square and 30 feet in height surrounded by a verandah with seven openings on each side; above this it takes an octagonal shape and is surmounted by a hemispherical dome covered with glazed sky-blue tiles. The age of this tomb is not very great, as it is supposed to be not quite 200 years' old. But fragments of glazed tile work which belonged to the original tomb of the so-called saint seem to show that the first tomb dates as far back as the time of *Tuglaq Shah*.

No one can tell when *Shams* lived. His name means '*the sun*.' Sir *Alexander Burnes* gives one story about him. Sir *Herbert Edwardes* has a variation of the same story (One year on the Punjab Frontier, Volume II, page 18). General *Cunningham* gives the same story in a different guise (*Archæological Survey Report, Volume V, page 135*). All concur in saying that he came from *Tabriz*, and that he is the cause of the great heat of Mooltan. He prayed the sun to descend to cook either a fish or chop, he could not get cooked in the city, or to punish the people for their inhumanity. The sun came down, and as an everlasting punishment to the city, he has never gone back.

6. *Shivála of Diwán Sáwan Mull*.—Outside the city of Mooltan, near the Bohar gate. *Sáwan Mull* was the father of *Múl Ráj*, and a very popular Sikh ruler of the Province under *Ranjit Singh*. This temple is the only memorial of him. It is of masonry and out of repair. The offerings are insignificant.

7. *Suraj Kund*, 4 miles south of the city of Mooltan. A masonry temple, shrine and tank decorated with paintings and blue tiles. The water of the tank is supposed to possess healing properties. The Muhammadans with their usual geographical ignorance say that a piece of Noah's Ark floated down the Indus and lodged here. The Hindus say that *Rám Chandra* on his visit to Mooltan blessed the place. The tank is 130 feet square. It is in the hands of private individuals, who hold *muáfi* lands and receive offerings to take care of the place.

8. *Shrine of Diwán Chaoli Mushaikh*, 14 miles east of *Thána Luddán*. This is built on a mound which was the scene of a great battle between *Mahmúd* of *Gazni* and a *Hindú Rája*. A descendant of this *Rája* became a *Mussalmán*, assumed the name of *Cháolí Mushaikh* and fought and died here. The tomb is in good preservation, and is in possession of private individuals, who hold *muáfi* lands and receive offerings.

9. *Shrine of Jüwan Sultan*, 4 miles west of *Kahrór*, a masonry building erected in the time of *Muhammad Shah*. No date.

10. *Jatti Abdál*, 14 miles north-east of *Sarái Siddhu*, a masonry shrine. *Jatti Abdál* was a servant of *Dára Shikoh*, brother of *Aurangzeb*. He died here.

11. *Abdul Hakím*, 8 miles east by south from *Sarái Sidhu*, a masonry shrine. He was a worker of miracles who came from *Lahore* and died here. These three shrines, are in good preservation, being in the hands of private individuals who receive offerings.

12. *Ram Chautra*, 5 miles from *Sarái Siddhu*, a temple on the *Ráví*. This is an ancient place of worship, rebuilt in A. S. 1895=A. D. 1838. It is in good order, and is supported by offerings.

13. *Sultan Ahmad Qattál*, in the village of *Jalálpúr*, in the extreme south-west of the district, a tile-decorated masonry shrine. It was built by *Muhammad Ghaus*, son of *Qattál*, who came to India from *Kábul* 400 years ago. It is regarded as a holy place, and is kept in good order from offerings.

"The desert portion of Bahawalpur has been very little explored, and it is believed that there are many ancient ruins along the old beds of the rivers, which once flowed through this territory, either covered or partially covered by the waves of drifting sand, which are sometimes blown into ridges or hillocks, several hundred feet in height. It is to be hoped that a properly organized search may be made, when many relics of antiquity would be brought to light, and much information obtained interesting alike to the antiquarian & historian" (David Ross. The Land of the five rivers p. 76.)

14. *Sher Shah*, 10 miles south-west of Mooltan, on the Chenab. *Masonry tomb* maintained from offerings. *About 180 years ago, during the reign of Aurangzeb, a Muhammad ascetic of great note and sanctity, named Sher Shah, came to Mooltan from Meshed in Persia, of which place he was a native. He was high in favor, both with the Emperor and Governor, "and with their help built the mau:oleum of Sher Shah during his life-time, and was interred in it after his death."

15. *Samádih of Sáwan Mull, Diwan*, outside Daulatgah gate of Mooltan City. *A masonry tomb*, which contains the ashes of the Díwán. It is kept in order from muáfi lands.

16. *Tomb of Buddhla Sant*, 14 miles east of Mooltan. *A masonry tomb*, in good order, in possession of private individuals who receive offerings.

17. *The Vans Agnew and Anderson monument*. In the fort of Mooltan, a *stone pillar*, erected over the remains of these murdered officers. It is in possession of Government and in good preservation. It has been often photographed.

18. *Idgáh*, one mile north of Mooltan city. This is the place where the above mentioned officers were murdered after having been wounded in the fort of Mooltan. It is used as a place of worship, and was built in 1148, A. H.=A. D. 1735-6.

MUZAFFAGARH DISTRICT.

1. *Sitpur*, 61 miles south by west of Muzaffargarh, *Khāngōh* of *Nawáb Tāhir Khan*. A Muhammadan tomb, in the Mogul style, with a lofty dome covered with blue encaustic tiles. The walls of the building are ornamented with glazed tiles of various colours. The outer surface of the edifice is inlaid and elaborately ornamented with scroll work in variegated porcelain tiles. This building is in a remarkable state of preservation, and is a structure of commanding height and beauty. There is no inscription to show exactly when it was built. "One of the Nāhars built a fine tomb in his life-time, which still exists. His name was Tāhir Khán, called "*Sakhí*" or the liberal. No other memorial of the Nāhars exists"†.

2. *Dera Dín Panáh* in the extreme north-west of the district. *Tomb of Abdul Waháb Dín Panáh or Dín Sháh*. *Abdul Waháb* was a Bukhára Saiyad, who settled here 300 years ago. He died in 1012, A. H.=A. D. 1603-4. The tomb was erected in 1014, A. H. The dome is quite white. On the sides of the building there is a good deal of coloured decoration on a white ground. The annual income is Rs. 2,000. Hindús as well as Musalmáns largely frequent it. There is another shrine of the same name over the river. In it also is buried the corpse of Abdul Wáhab. This is the standing miracle of the place. There are two other tombs, but they are far inferior in design.

There are many other shrines in this district, which is seriously affected with a shrine-visiting delusion. They are (a) *Daul Jahāniyah* or Dhuda in Rampur, three miles south of Muzaffargarh. It cures leprosy; (b) '*Alam Pir*, in the town of Sháh Sultani, 36 miles south by west of Muzaffargarh. This expels jinns from women, who however seem to get possessed on visiting the place; (c) *Bhagga Sher* in Khánpur six miles from Muzaffargarh; (d) *Míran Hayát* in the village of Panj Garain, 7 miles south of Muzaffargarh. A branch from the date trees of this place drives away cobras; (e) *Dedha Lál*, a five-domed building in the village of *Harpalls*. This shrine and Bhagga Sher's are efficacious in the cure of cattle disease during an epidemic. Pilgrimages are times of pleasure. They are performed chiefly when dates ripen and in spring before harvest.

* The land of the five rivers by Dav. Ross, Esq, C. I. E., page 87.

† Gazetteer of the Punjab, Muzaffargarh District, page 35.

Besides the tomb of Tāhir Khān, Wāhān :

Monique attributed to the same

Roofless Tomb of Bibi Nawandi S. of former

would be ruined in little time.

MONTGOMERY DISTRICT.

1. *Pák Pattan*, 38 miles south-east of Montgomery. *Tomb of Farid-ud-din, Shakar Ganj, Chishti*. This tomb which has an Asiatic renown, is in the town of Pák Pattan (the Holy Ferry) or Ajudhan as it used to be called. It is of masonry and marble, but is not decorated. The marble floor is inlaid with variegated stones. The doorways have Persian verses over them. The building is in perfect preservation.

Ajudhan was in ancient times a place of importance. It was captured in A.H., 367 = A. D. 977-8 by Subaktagin and in 472, A. H. = A. D. 1079-80 by Ibrahim of Gazni. Farid-ud-din, the faqir whose shrine is in Ajudhan came to this place in A. H. 584 = A. D. 1188 from Hansi, and was the means of the conversion of the people about the Sutledge to Muhammadanism. He died in 664 A.H. = A.D. 1265-6, after a life, which, if the accounts of it be true, was one long continued miracle.* The tomb is supposed to have been built in 666, A. H. When Firoz Shah, Tuglaq† was proceeding to Dehli from Sind after the death of Muhammad Tuglaq, he found the place in ruins. He visited it and calls it the tomb of *Farid-ud-Dunya-wa-ud-din*. He had it repaired and gave the descendant of Farid, 'Ala-ud-din, dresses and presents. The inhabitants of Ajudhan shared in the royal bounty.

The name Pák Pattan or the Holy Ferry was given to the place from the supposed sanctity of the tomb. Salim Chishti of Sikri, near Agra, was the man to whom Akbar applied when no male child had been born to him. The faqir's intervention was successful. The prince who was born was called Salim. He afterwards, on ascending the throne changed his name to Núr-ud-din Jahangir, and dropped Salim altogether. (There are coins extant, however, with Salim on them, struck at Kábul and Ahmadábád). This *Salim Chishti* was a descendant of Farid-ud-din's. His successful intervention contributed to the increase of the fame of his progenitor and his progenitor's tomb, although Salim Chishti himself resided in Sikri afterwards called Fatehpúr Sikri. General Cunningham‡ says "Núr-ud-din revived the former reputation of the family by the success of his prayers for an heir to the throne." This is a mistake. The faqir's name was *Salim*. There was a Núr-ud-din, a descendant of Farid, but he lived from 805 to 823, A. H., in Ajúdhán. Jahángir's title of Núr-ud-din was given to him by himself on his accession, as was his name Jahángir.§

2. *Hujra*.—*Tomb of Hazrat Shah Muhammad Muqim, Mukham-ud-din*. This shrine, which is of pakka masonry, decorated with flowers, is said to be an imitation of the Qiblah at Mekka. It was built in 1050, A. H., according to the List of Antiquarian Objects received from Montgomery, but Mr. Garrick, who visited Hujra, says that the date given by a Persian chronogram, contained in a history kept in the tomb is 1015, H. As, however, he does not give the words of this Tarikh, it is difficult to decide between the two dates. The tomb is a large, imposing and picturesque building, much resorted to. The town of Hujra was founded in 953, A. H. = 1546, A. D., by Saiyad Baháwal Sher Gilání Qádirí, who built a house for himself to live in here. A large population settled here in the time of his grandson, Shah Muhammad Muqim. The Mogul Emperors bestowed large jagirs on the family. In the time of Ranjít Singh, Sahib Singh Bedi ruined the family and the place. The Saiyad of that time was imprisoned, and on attempting to escape was executed, after which the place was plundered.|| It is now the seat of a tahsil. Mr. Garrick has drawn a plan of the tomb.

3. *Shergarh*, 8 miles north-west of Hujra; masonry shrine of *Dáúd Bandagi Karmani Qádirí*, in the town: it is decorated with flowers. It was built in 982 A. H. = 1574-5, A. D. The town of Shergarh was founded by Sher Shah Qádirí, whose tomb is at Sher Shah near Mooltan. This tomb is celebrated for its great sanctity, and a mela is held annually in March which is attended by vast numbers.

* For a full account see *Jauhar-i-Faridi*, pages 178-278. Victoria Press, Lahore, 1301 H., by Maulvi Asghar Ali. Also *Hadiqat-ul-Aulia*, pages 31-33 by Gulám Sarwar.

† *Tarikh-i-Firoz Shahi*, page 543. Edition of Asiatic Society of Bengal.

‡ *Ancient Geography of India*, page 219.

§ *Tozak-i-Jahangiri*, page 2, Saiyad Ahmad's Edition.

| *Tarikh-i-Makhzan-i-Punjab*, pages 238-9, Munshi Nawal Kishore, 1877, A. D.

4. *Dipálpur*, 36 miles east from Montgomery. This town is one of the most ancient in India. It is said to have been founded by Rája Dipál or Díyá Pál, brother of Rája Ajúdhan. It was the seat of a Súba, or governor in the time of the Mogul Emperors, but it is mentioned often before their time by the Muhammadan historians. Inside the town is the temple of Bába Lalú Jasrái, which is said by the natives to be 8,000 years' old. General Cunningham does not notice this temple, but says there used to be an old Masjid of the time of Fíroz Shah in Dipálpur. He gives an account of this.* He gives also a plan of the place and its environs,† also a sketch of the town under Pathán rule.‡

5. *Harrupa*.§—The ruins of Harrupa are the most extensive of the old sites along the banks of the Rávi. They have been described by Sir Alexander Burnes, Masson, and General Cunningham. They consisted chiefly of vast heaps of broken bricks and pottery, and furnished ballast for about 100 miles of the Lahore and Mooltan Railway. Two curious seals, with inscriptions in a strange character have been found in this place. One belonged to Major Clark and the other to John Harvey, Esq., Inspector of Schools. The former was edited by General Cunningham. (Archæological Survey Report, Volume V., Pl. XXXIII), and the latter by M. Longworth Dames, Esquire, B. C. S., in Indian Antiquary, Volume XV, page 1. Many Indo-Scythian coins have been found here, but no Greek ones.

This place was probably destroyed by the Muhammadans under Muhammad bin Qasim.

SIALKOT DISTRICT.

*Amir Chand Hist. of the Siálkot Dist.
transl. by Rev. Lahore 1874*

In the *Hadíqat-ul-akálim*, || it is stated that Siálkot in ancient times was the capital of the Punjab, and that its population extended over two or three kos. Some years ago there was "a find" of coins made in or near Siálkot. They were hemidrachmas of Zoilus, Straton I and Straton II, none of whose coins were ever obtained from Kábul by Masson. As these coins continue to be found in the Siálkot District and no where else, we may infer that these kings reigned in this part. General Cunningham ¶ says that coins of Philoxenes, Apollodotus and Diomedes have also been found here. The Punjab Gazetteer ** and the Makhzan-i-Tarikh-i-Punjab †† say that the town of Siálkot was founded by Rája Shal 5,000 years ago, and that he gave his name to the place. All that is left now of those olden times is the fort mound. The fort was in ruins when Muhammad bin Sam captured Khusrau Malik, the Gazni Sultán of Lahore in 530 A. H. or A. D. 1184, and it was rebuilt by the victorious Sultán, who made Husain Kharmíl its first Governor.‡‡ The Makhzan above quoted says§§ that Siálkot fort was captured after two battles, one at Pasrúr and one at Adamdaráz, and that in the siege of Siálkot, Imám Ali Lahagq was killed, as also in the assault on the fort was Mirán Muhammad Fath known as Saiyad Surkh Shahíd Gázi. Their tombs are just inside the fort.

Siálkot is connected with the story of Rájás Rasálu and Hodi.

In spite of all these historical associations, Siálkot has no old buildings of any note or antiquity. The district, however, is famous for its *Naugara* (nine-yarder) graves, and for its *mounds* or ruined towns and villages.

1. *Naugaras* or *Giants' tombs* are found in great quantities; they are mostly in bad condition, are never of archæological interest, and are nearly always several hundred years' old. Their care-takers are a lazy lying lot of dirty faqírs, who live on the offerings made at the tombs which are themselves lies in masonry.

* Archæological Survey Reports, Volume V, page 111.

† " " " Pl. XXXIV.

‡ " " " page 109.

§ " " " page 105-8.

|| حديقہ الاكالم page 149, Lithographed edition.

¶ Archæological Survey Report, Volume XIV, page 45.

** Punjab Gazetteer, Siálkot District, page 13.

†† مخزن تاريخ پنجاب page 253.

‡‡ " " page 254.

§§ Tarikh-i-Farishta, page 56, Lithographed edition 1281, A. H.

NAUGAZAS IN THE ZAFFARWAL TAHSIL.

Two of *Shaháb* near Zaffarwál, 27 feet long; *Ratúwálas* at Chowinda and *Shaháb's* at the same place: *Shahábs* at Kothi, 24 feet long; *Samad Ali's* at Dhúl and *Thair Wali's* at the same place, 35 feet long each; *Shaháb's* at Zaffarwál, 18 feet; *Shaháb's* at Wadáha, and *Tibba Puran* at Nangal, each 27 feet long. Here at six tombs of *Shaháb* alone.

IN THE RIAH TAHSIL.

Mirán Shah Jáfir Ali's at Nangli 19 feet; one at Pandori, 30 feet; *Shah Kamál's* at Gota, 29 feet; *Riál Sukirait's* at Bar Bajwa; *Aulia Sukrait's* at Sahrawála; *Ashab Wali's* at Changal, 27 feet; *Shah Husain's* at Pasrúr; *Rahmán Shah's* and *Saiyad Wadha's* at Naushahra; *Pir Sahib's* at Amírpur; *Qutb Ali's* in Rutia; *Mir Shah's* in Sokwind; *Ghází Aswal's* in Fathpur; *Abdulla Shah's* in Unnwár; *Saidulla Shah's* in Unnwár; *Ashab Shah's* in Churah; *Músa Ghází's* Mandrianwála; *Shah Jámál's* Phedobusrah; *Sheikh Ismail's* in Mundakah; *Sabas Gulsháh's* in Fathwiah; *Kurlí's* in Lonki; *Shafí's* in Raoti; *Niwás's* in Kulli; *Niwás's* in Kong; *Pir Rahmán's* in Kokul; *Jiwar Shah's* in Koliah and *Chárag Shah's*; *Imám Jalál's* in Tittamwáli; *Imám Jalál's* in Rathawáli, all 27 feet long. *Sal Bur Gazi's* in Bajwa, 23 feet; *Ashab's* in Paraoli, 36 feet; *Mirán Sahib's* in Káli, 27 feet; *Aulis Salig's* in Sanriánwála, 36 feet; *Mirán Sahib's* in Qila Soba Singh, 27 feet long. It will be seen that several have duplicate graves.

IN THE DASKA TAHSIL.

Qutb Ashab's in Werowála, 30 feet; *Shaháb Wali's* in Bagowála 27 feet; *Booma wali's* in Booma wáli, 27 feet; *Samirál* in Samirál, 27 feet; in same place *Qutb Ashab's*, 30 feet; *Pir Murádia's* in Mussowáli, 27 feet; *Gundawáli* in Gundawali 27 feet; *Nur Shah's* in Saranki; *Bhopawála* in Bhopawála, 26 feet; *Eutb Ashab's* in Daska, 27 feet; *Ashab wali's* in Daska, 27 feet; *Kot Daska* in Kot Daska, 27 feet; *Shah Mir's* in Ahooar, 27 feet; *Mullíánwála* in Mullíánwála, 27 feet; *Chak Tola's*, in Chak Tola 27, feet; *Luksman Shah's* and *Saiyad Wada's* in Naushera, 28 and 29 feet, respectively; *Pir Hájí Sahib's* in Hamidpur, 22 feet; *Qutb Ashab Ali's* in Kaku Pathán, 23 feet; three tombs in Othián, 18, 20 and 20 feet, respectively; *Shah Jámál's* in Didho Sarái, 26 feet; *Shaikh Shumál's* in Mundauki, 28 feet; *Imám Haidar's* in Patti Widh, 28 feet; *Imám Qózi Jalali's* in Nathonwála, 27 feet; *Tegurála* in Tegurála, 21 feet.

IN SIALKOT TAHSIL.

Pir Said Shah's, 21 feet, *Pir Vangla's*, 15 feet in Siálkot city; *Pir Saiyad Sarukh's* also in Siálkot city, 18 feet; *Pir Sabz* in Pir Sabz; *Pir Inayat's* in Laháran; *Ashab's* in Dhara Sadhán; *Dilána's* in Dilána; *Makra's* in Makra; *Balamwál* in Balamwál; *Shahid Bal Sahib's* in Dawoola; *Shaháb Wah's* in Dawoola; four tombs of *Rorás's* in Rorás; *Kothi Murlan* in Kothi Murlan; *Talwára's* in Talwára; *Nagam's* in Nagam; *Ghuman's* in Kot Ghuman; *Ricehara* in Ricehara; *Kánpur* in Kánpur; *Arab Ali's* in Shankar; *Gudhára* in Gudhára; *Charattan* and *Abdul Waháb's* in Bhogrutti; *Bavant* in Bavant; *Hájí Shah's* in Nikowáli; *Lódu's* in Pindi Ládu.

It is evident that these tombs are impositions and inventions. The people desired a patron saint or a Nangaza. Not being able to obtain a giant, they made a grave and called it by some name or other.

Of other masonry tombs in this district, of which there are many, few seem of any consequence, and of them the scantiest information has been supplied. Two are of some interest:—

1. *Kobli Maqbara*, a village in the Ríah Tahsil. Brick tomb of *Kobli* of the time of Jahángír. It is just been repaired from District Funds.

2. *Sialkot city, tomb of Imám Sahib*.—A very old brick tomb. It is that of *Imam Ali's* who was killed in the siege of Siálkot in the time of Muhammad bin Sám. It is worthy of being photographed.

MOUNDS OR THEHS.

From the fact that large bricks and old coins are found in great quantities in these mounds, it is inferred that they are of great age.

They are the remains of ancient towns and villages. In the present day nothing whatever is known about them, but with respect to a few some untrustworthy traditions have been handed down. It would, perhaps, be wise to examine some of them, such as the one at *Chawinda*, which is said to be of *Salivahan's* time, and from which the villagers occasionally dig up objects of antiquarian interest, such as silver and copper utensils and coins.

A list of these mounds is here given after the manner of the list of *Naugazas*.

MOUND IN ZAFFARWAL TAHSIL.

Chawinda mound in Chawinda.

IN RIAH TAHSIL.

Soakanwálá mound, 400 yards north of *Pairotha*; *Kulláwála*, *Bola Wadaláwála* in villages of the same name; *Roríwála*, 1,500 paces north of *Jussoowála*; *Munjah*, $1\frac{1}{2}$ miles north of *Pasrúr*; *Paráoli* in *Paráoli*; *Káli* in *Káli*; *Bokapur* and *Sarai Sháh Fath* in places with these names.

IN DASKA TAHSIL.

Kamawáli, *Samriál*, *Mupowála*, *Jitki*, *Sohwála*, *Mullíánwála*, in villages with these names.

IN SIÁLKOT TAHSIL.

Kathoo Haspal, in village of that name; *Pathánwáli* in *Thákur Haspal* *Pathánwáli*; *Golába*, *Dilána*, *Gujránwála*, *Badisur*, *Brahminiál*, *Seer*, *Kuluwál*, *Vudiyáwáli*, *Topsur*, *Bisán*, *Pullamwála*, *Karotha*, *Thangi*, *Dhoola*, *Ghorián Khurd*, *Zahúra*, all in villages of same name. *Qutb Shaháb* in *Joliánwála*.

Most of these mounds are not owned by any one. They are part of the village lands and some are owned by the villagers.

At *Kot Desraj* is a tower needing repairs. Information has not been given as to what kind of tower it is.

Siálkot Fort, so famous in history is now dismantled. It is a large mound of earth, 700 feet square, lying to the north of the town. Only one portion of the old wall, with large bricks is left. *Handal*, *Bhartowáli*, *Amballa* and *Malúpur*, in the *Siálkot* Tahsil have each a fort.

All the temples in the *Siálkot* District are small. Only one is said to be worthy of being photographed—that of *Bow Bába Nának*, half a mile south of the city of *Siálkot*. It is of brick, is decorated with paintings and has a gilded dome. It is a Sikh temple and *Bába Nának* is said to have sat under a ber tree here.

Of mosques this district possesses but a few. In *Pasrúr* are two of brick of the time of *Jahángír*. These are all that are given in a list of 237 objects of antiquarian interest in the *Siálkot* District, to the people of which "the *Pír* is *Allah* and *Thákur* in one."

GUJRANWALLA DISTRICT.

1. *Gujránwála town*.—*Masonry Baródari* of *Sárdar Hari Singh*, *Nalwa*. This is now in the possession of *Díwán Gobind Sahái* of *Eminabad*, who repairs it when necessary.

2. *Gujránwála town*.—*Samádh of Mahan Singh*, father of *Ranjít Singh*. This is the principal building of architectural interest in the town. It is decorated with floral paintings after the usual style of *Samádhs*. It has a *Jágír* attached to it, and is in possession of the Municipal Committee.

3. *Shaikhūpura*.—*Hiran Minár*, *Tank and Summer-house* or Royal shooting box, three miles north-west of Shaikhupúra. The tower is masonry. The tank is very large containing an area of 26,500 square yards. It is lined with brick-work. The summer-house or *Barádari* is in the centre of the tank. It is of three storeys, the topmost of which is domed: the second is opened with pillars of a graceful pattern supporting the roof: the lowest consists of a solidly built chamber. The *Minár* is 70 feet in height. The *Barádari* is connected with the mainland by means of a well designed causeway on arches. It was photographed by Major Wace. These buildings and the tank were built by Dára Shikoh, son of Sháh Jahán, Emperor of Delhi.

4. *Tombs*.—There are tombs at the following places:—

The *Khánqah* of *Dográn* at *Khánqah*, *Hafizabad Tahsil*; *Asrúr* in *Asrúr*, *Hafizabad Tahsil*; *Mián Kháir Dín* in *Pindi Bhattián*; *Hazrat Kailánwála*, 2 miles south of *Rám-naggar*, *Wazírabad Tahsil*; *Shah Rahmán*, 4 miles west of *Akálgarh*; *Pandoki*, in *Pandoki Kalán*, 3 miles west of *Rámnaggar*; *Tank and tomb of a Begum of a king of Delhi*, in *Eminabad*; *Salím Shah*, *faqír*, in *Eminabad*; *Bhiri Shah Rahmán*, in a village of the same name, 7 miles from *Háfizabad*; *Shah Jiwan*, in *Bhullián*, 4 miles from *Gujránwála*; *Mián Barkhurdár* in *Harlanwála*, 7 miles from *Gujránwála*, *Saiyad Ahmad* or *Shaikh-ul-Hind*, in *Kotla Pírán*, two miles east of *Wazírabad*.

These tombs are all of masonry and of the usual Muhammadan style. They are in possession of private persons who maintain them in fair condition from the offerings they receive. They are mostly of Muhammadan *faqírs*, and are of no importance whatever archæologically or historically.

AMRITSAR DISTRICT.

AMRITSAR CITY.

In the 16th century the small village of *Chak* was honoured by a visit from the 4th Sikh Guru *Rám Dáss*. He liked the place and remained. He collected alms and dug out a tank, the one now in the middle of *Amritsar* in which the temple is built. This was in 1578, A. D., 10 years before the Spanish Armada. *Rám Dáss* died in 1581, A. D., *Chak* was then known as *Guru Chak*. After the death of *Rám Dáss*, it was known as *Rámdásspur*. It was a small place, and the tank was outside it. In the middle of the town there is still standing one old gateway of *Rámdásspur*. It is called the *Darshani Darwaza* or the door by which *visits* were made to the tank. In other places are other doors. The tank was made *pukka* by *Guru Arjan*, the son of *Rám Dáss*. He also built a temple on the site of the present one. He commenced work in 1588, A. D., the year of the Armada. *Arjan* also compiled the *Granth*, the religious book of the Sikhs. *Amritsar* grew after this. In 1755-56, A. D., all the Sikhs were expelled from the town by *Ahmad Sháh Durráni*: a small fort they had erected was destroyed. The Sikhs, however, returned to their city, and so also in 1762, A. D., did *Ahmad Shah* who destroyed on this occasion the temples round the tank at *Amritsar* and defiled them. But when *Ahmad Shah's* back was turned on India, the Sikhs again took up their abode in their holy city, which grew to be so important a place that a mint for gold, silver and copper coins was set to work in the place. On the early *Amritsar* coins (1830 Samvat—1773, A. D.), the town is called *تخت اکال بخت* (the throne to which is given immortality). *Ranjít Singh* enlarged the city and built the *Fort Gobindgarh*, and laid out the garden—the *Rámbágh*.

Archæological objects in the city of *Amritsar* will now be noticed.

1. *The Darbár Sáhib*.—This is the name given by the Sikhs to the *Golden Temple* or *Mandar of Hari*, which is situated in the middle of a tank about the centre of the city of *Amritsar*. The temple is of brick paved with marble. The upper part of the building and the central dome and cupolas are covered with gilt copper plates. Round the tank is a marble pavement, from which steps lead to the water. On the outer edge of the pavement are many *Bungahs* or pavilions belonging to various Sikh *Rájás* and rich men who regard

the possession of these buildings as a religious duty and privilege. The temple is joined to the pavement by a causeway supported on brick arches. The floor of the causeway is of marble slabs and the parapet of perforated marble. At the head of the causeway is a doorway. The whole of the temple, as it now stands, is a work of the present century. Ranjit Singh stripped the buildings at Lahore of their marble and brought it to Amritsar. The tank is nearly square, each side being about 510 feet. The water is supplied by the Canal Department. *The Granth* is read in the temple from early morning till late at night, when it is taken to bed with much pomp and reverence. This temple has been often photographed.

2. *Akāl Bungah*.—This building is situated to the west of the doorway at the head of the temple causeway. It is several storeys high and is surmounted by a gilt dome. In front of it is a spacious court-yard used for evening prayers. In this court-yard is the *font* in which Sikhs receive the *pahul*, the initiatory rite of Sikhism, somewhat resembling Baptism. In the inside of the *Bungah* is a strong case in which are kept what are said to be the weapons of war of the Sikh Gurús, and the plate and jewels of the temple. Here also the *Granth* rests at night. The building is very irregular and is only famous because of its connexion with the golden temple.

3. *Bungah Rámgarhian*.—This is the Bungah on the east of the Darbár tank. It is an open pavilion supported on beautifully sculptured stone pillars, all of which came from Lahore. In the compound are two minarets, about 156 feet high, from the top of which a very good view of the city and its surroundings can be obtained. The Sardár in charge of the temple generally resides here. The buildings are also used as a resting place by travellers and pilgrims. It is said to date from 1804, A. D.

4. *Gurú-ka-Bágh*.—This is a garden coming between the tank of the Darbár and the Kaulsar tank. It contains several small and interesting structures, all of the present century, and made of stone taken from Lahore. The workmanship is of the time of Jahángir and Sháh Jahán, and is therefore worthy of study as being a specimen of Mogul work in its prime.

5. *Bába Atal*.—This is a tomb built over the remains of the son of the 6th Guru, Har gobind, at the west end of the Kaulsar tank. It is a remarkable building, being a minaret nine storeys high. The six lower storeys are encased in an octagonal building, in the walls of which are two staircases. At every storey there is a road round the minaret, on the top of a flat and elastic roof. The three upper storeys are naked. The top is surmounted with a gilt copola, near which a light is kept burning all night. The floor of the lowest storey and of the court-yard are paved with marble slabs. This tomb is frequented by hundreds daily, their object being to shampoo the building and thus give ease to the child buried here. Offerings are made at the same time.

6. *Shivála of Bír Bhán*.—A temple dedicated to Shiv, situated in the north-east of the city near the Ghimandi gate. It is three storeys high, and has considerable architectural pretensions. It has just been put in repair, but is very little frequented. There is a *jágir* of Rs. 700 per annum attached to it on the condition of instruction being continually given. As such instruction is not imparted, the *jágir* might be resumed. The surroundings are in the highest degree untidy, filthy and unhealthy.

7. *Thákur Dwára of Raghunáth Dáss*.—A temple and enclosure on the banks of the Durgiana tank, said to have been built in 1750, A. D. Some of the decorations are of encaustic tile work from Jalandhar. It is of a very inferior description. The Durgiana tank is west of the city of Amritsar.

8. *Gobindgarh*.—A fort to the west of the city of Amritsar. It was built by Maharája Ranjit Singh in 1809, A. D., to keep the city of Amritsar in order. It is now in possession of Government and is kept in repair.

9. *Rám Bágh*.—A garden about a quarter of a mile north of the city of Amritsar. It was formerly a square enclosure with a north and south gateway and a kiosk at each corner. There was a central palace or *bárádari* situated between two garden houses, on

the tops of which were cisterns for water for fountains, which ran in a row from each house towards the palace. There were two other small houses and one larger house in the garden. The wall was knocked down and sold for ballast to the Railway. The gateways and buildings remain, except one small house which was taken down to make way for a road. The western water house is now used for a fernery. It has arches of red sandstone from Lahore. The city gate of the garden has a *bārādari* on its roof, made of red sandstone brought from Lahore. Some of the ornaments of the northern gateway are oddments from the same place. The central palace is now used as a library and billiard-room. The large house is used as the office of the District Committee. In the present garden much additional land has been enclosed.

10. *Taran Tāran, Darbār Sāhib*.—This is a Sikh temple built of masonry on the side of a large tank at Taran Tāran, 14 miles south by east of Amritsar. The domes are covered with copper-gilt. The decorations are less expensive than those at the Amritsar temple. The architecture is Sikh, which is a mixture of later Muhammadan styles. The temple was built in 1768, A. D., in honour of Gurú Rām Dās. There is a monthly mela at this place largely attended. Lepers live in great numbers here, the waters of the tank being considered efficacious in the cure and prevention of leprosy.

11. *Fathābād*, four miles from Vairwāl, *Nūr-ud-dīn*, four miles from Taran Tāran and *Amānat Khan*, 12 miles west of Amritsar, have old sarāis of the time of Akbar or Jahāngir. They were on the old Delhi and Lahore road. Only the gateways are now left.

12. *Gobindwāl*, three miles from the Thāna of Vairwāl. A *Gurudwāra* or decorated masonry temple, built by the 3rd Sikh Gurú, *Amar Dās*. There is also a *bāoli* in this place.

13. *Rām Tirath*, five miles from Amritsar on the Wazirābād road, and three miles from Rāja Sānsi. A large tank made by Chandú Lāl, Diwān of the Emperor Jahāngir. This Chandú was concerned in the death of the Gurú Arjan, hence the Sikhs will not bathe in the tank at Rām Tirath, though there is a large annual fair held here, to which vast crowds go from Amritsar.

14. *Khadur*, 20 miles south-east from Amritsar city. Here is the tomb of the 2nd Sikh, Gurú Angad. It was built by Ranjit Singh in 1815, A. D.

15. *Rāja Tal*, 16 miles west by south of Amritsar. A masonry tank said to have been built by Diwān Todar Mal. It is in ruins, and owes its fame to its connexion with the famous finance minister of Akbar. The tank was originally a superb one.

16. *Rām Dass*, 24 miles north of Amritsar. *Darbār Sāhib Bulldhu and Rām Kaur*. This masonry temple and resting place for travellers were built in 1525, A. D., by Gurú Jhandar. It has since been improved and is kept in order by the people in possession.

No place in the Amritsar Division except Jalālābād on the Bías is mentioned in the *Ain-i-Akbari*. The old road from Battāla to Lahore did not go through Amritsar, but went north of the city. Amritsar owes all its celebrity to the Sikhs and Ranjit Singh who made it his capital. In the life of Sir Charles Metcalfe is an account of his stay in Amritsar during the time of the Muharram festival. His escort was composed chiefly of Mussalmāns who kept the festival. The Akālīs objected to this and attacked the camp. The sepoys, however, remained firm, and received the assailants with volleys from their muskets. Ranjit Singh was an on-looker, and praised the discipline of the sepoys. This was his first sight of sepoys disciplined after a Western fashion. It led to great results.

Khiniān Wala Jhel in Amritsar Dist. on road to Jhānāla, 8 m. from Amritsar city. Said to be very important.

LAHORE DISTRICT.

LAHORE CITY.

A very full and detailed account of the city of Lahore and its buildings and their history is contained in the "*Tārīkh-i-Lahore*," by Rāi Bahādur Kanhiya Lāl, executive

Engineer*. In another work the "Tahqíqát-i-Chishti," † by Maulvi Núr Ahmad, Chishti, is another account of all the buildings of Lahore from another standpoint. In the Punjab Gazetteer ‡ is a very accurate abridgment of the history of Lahore from its first appearance in history in the time of Sabuktágín 367, A. H., 977-8, A. D., to the present day.

It would seem that 900 years ago, Lahore was the capital of the province, and it must have been in existence for some centuries before. The fort is said to have been founded by the great Mahmúd of Gaznî, who called Lahore Mahmúdpur §. Subsequently coins were struck at Lahore (لاهور) it is spelt by Maudúd, Ibráhím, Khusráu Sháh and Khusráu Malik. A coin struck at Lahore (لاهور) is ascribed to Shams-ud-dín Altamsh||. The place seems to have gone down after this for several centuries. In the reign of Giyás-ud-dín Balban, we read that the Sultán

بعد از چند روز بطرف لاهور نهضت نموده حصارش را که در عهد اولاد شمسی مغلن خراب کرده بودند از سر نو عمارت فرمود و نواحی لاهور را نیز که از صدمه سیاه مغل ویران شده بود آباد ساخت بدارالملک دهلی آمد
(Farishta, pages 77 and 78).

In the reign of Mubárák Sháh, 1421-33, A. D., Lahore was a ruined city, "in which no living thing except the owl of ill omen had its abode." This king, however, restored it and called it the prosperous city Mubárákábád. (Elliot's Historians, Volume IV, page 56 and 57). Dípálpur was the capital of the Punjab, while Lahore lay waste. When Bábar came to India, Lahore had recovered itself, and the accession of Akbar was the commencement of its prosperity. It was a mint town for all the Mogul Emperors from Bábar to Alamgír II. Lahore has no buildings older than the times of the Moguls, i. e., earlier than 1525, A. D., except the tomb of Malik Ayáz "by the Taksál or old mint," which "is still revered by Mussalmáns as the burial place of the founder of Lahore."

1. The fort is situated in the north of the city. It is built chiefly of bricks and in parts is highly decorated with encaustic bricks, while sculptures adorn some of the buildings. It was founded, it is supposed, by Mahmúd of Gaznî, but after his time it fell to ruin. Akbar commenced the present fort; Jahángír erected some of the buildings in it, and Shahjahán finished it. Additions were made by Aurangzeb and the Sikhs. The ornamentation on the outside of the inner wall is very fine. Inside the fort was the *Diwan-i-am*, now converted into a barrack. The *Khwabgah* of Sháhjahán is an elegant little pavilion of marble arches and open lattice work. The *Moti Masjid*, a small mosque with marble domes half hidden by surrounding walls was formerly the private chapel of the ladies of the Imperial Harem. It is now used as the Government Treasury. The *Saman Burj* is a small marble pavilion inlaid with flowers wrought in precious stones. This pavilion, as its name *Naulakha* indicates, cost nine lakhs of rupees. It was built by Aurangzeb. The inlaid work is remarkable for excessive minuteness, and finish of execution. The *Shish Mahal* or palace of mirrors was erected by Sháhjahán, Aurangzeb and the Sikhs. In this building the Punjab was formally transferred to the British Government, and here Ranjít Singh held his receptions. Opposite the *Shish Mahal* is the armoury, which contains a heterogeneous assortment of the weapons and uniforms used by the Sikh Army. Hoorer. I 95, 10

2. *Huzári Bāgh*.—This is a garden situated between the west end of the fort and the Bádsháhí Masjid. In it is a bārādárí, erected by Ranjít Singh of marble taken from the tombs of Asaf Khán and the Emperor Jahángír at Sháhdera. It has been often photographed. Hoorer. I 93

* Lahore, Victoria Press, 1884, 470 pages, in Urdú.

† Lahore, Koh-i-Núr Press, 1867, 872 pages, in Urdú.

‡ Lahore District, Chapter II, History, pages 16-39.

§ Chronicles of Pathán Kings of Delhi by Edward Thomas, page 47, and Archaeological Survey Report, Volume XIV, page 67.

Journal of Asiatic Society of Bengal, Volume XLIX, Part I, 1880, plate V, fig. 9.

Mosque of Illazim Zamana
Dāt Angā

3. *Bādshāhi Masjid*.—This mosque is situated in the extreme west of the city of Lahore, where its four lofty minarets and three stately marble domes are the chief feature of that part. It is the latest specimen of the architecture of the Mogul Dynasty worthy of the name. It was built in 1084, A. H.=1873, A. D., for the Emperor Aurangzeb by Fidái Khán Khokah, master of ordinance. Some say Aurangzeb built it out of remorse for the murder of his brother Dárá Shikoh. Another account says that the mosque has ever been held in disrepute, because built from the spoils of blood, i. e., from the proceeds of the confiscated estates of Dárá.¶ It was used by the Sikhs as a magazine. Perhaps for these two reasons, it was little used by the Muhamnadans until some years ago when it was repaired. It has been often photographed.

4. *Sunehri Masjid*.—This mosque with its copper gilt domes is situated at a short distance west of Wazír Khán's mosque in the city. It was built by Nawáb Bikhári Khán, a favorite in the court of the widow of Mír Mannú. Both husband and widow Mugalána Begam were Governors of Lahore under Ahmad Sháh Durrání. It was built in 1753, A. D., the same year that Ahmad Sháh, Emperor of Dehli, was deposed, blinded and murdered. The builder met with a sad death. Falling under the displeasure of Mugalána Begam, her women beat him to death with their shoes. There is nothing of architectural interest in the mosque itself.

20 ft x 106 5. *Masjid of Wazir Khan*.—This is situated in the east of the city of Lahore, not far from the Dehli gate. It is remarkable for the profusion and excellence of the inlaid pottery decorations in the panelling of the walls. It was built by Hakím Alim-ud-dín, in 1044, A. H.=1634, A. D., on the site of the tomb of an old Ghaznvide saint, named Abdul Isháq. Though the builder was a native of the Punjab, the style is more Perso-Mogul and less Indian than that of any other building in the city. In the mosque itself are some very good specimens of Perso-Indian arabesque paintings on the smooth chunam walls. This work is true fresco painting. This mosque is used by Muhammadans for purposes of worship.

6. *Tomb of Anarkalli*.—This building which has been for years used as the Lahore Civil Station Church is situated in the extreme west of that part of the Lahore Civil lines called Anárkalli. It is the tomb of a favorite slave girl of Jahángír, by whom it was erected. Some accounts, however, say Anárkalli was a slave girl of Akbar's. The tomb has been often photographed.

7. *Bárádari of Wazir Khan*.—This is situated near the Museum and the Mayo School of Art. It is now used as the Station Reading Room. It was built by Wazír Khan in 1045, A. H.=1635, A. D. It is of undecorated masonry.

8. *Samádh of Maharaja Ranjit Singh*.—This is just outside of the Roshnái gate of the city of Lahóre. It is in style a mixture of Muhammdan and Hindu styles. It is sculptured and beautifully painted. It is kept in repair by Government. The materials used in the buildings are marble and bricks. It has been often photographed.

20 ft x 108 9. *Sháhdara* on the other side of the Rávi from Lahore. *Tomb of the Emperor Nur ud-dín Jahángír*. A beautifully sculptured and elegantly painted building in the middle of gardens. It was erected by his lovely and accomplished wife, the Empress Nur Jahán. The building containing the grave has a tall minaret at each corner, each being surmounted by a dome or cupola of white marble. The tomb is approached by four corridors leading from a garden, three of which are closed by perforated marble screens. The sarcophagus is of marble decorated with inlaid coloured flowers. On two sides are inscribed the 99 attributes of God, and on the top is an extract from the Qurán. At the head is an inscription containing the name of the Emperor and the date of his death 1037, A. H. (1628, A. D.). The whole building has suffered from the depredations of Emperors and conquerors. Bahádur Sháh, the great grandson of Jahángír, removed the central dome. Ahmad Sháh Durání stole the carved doorways of the chamber below. Ranjit Singh carried off the marble lattice parapet which surrounded the roof and galleries of the towers. The British Government has carried out some repairs. Further work is at a stand-still for want of funds.

¶Punjab Gazetteer, Lahore District, page 25.

10. *Sháhdara. Tomb of Núr Jahán Begam*, wife of Jahángír. A brick tomb in utter ruin, near the tomb of the Emperor. Ranjít Singh commenced its spoliation, the carelessness of after years completed it, and yet here repose the ashes of a woman who for years ruled the ruler of India, the only Empress whose name appears on the coinage of the Mogul Emperors. Something should be done to renew the tomb from utter destruction.

11. *Sháhdara.*—Tomb of Asaf Khan, brother of Núr Jahán, and therefore brother-in-law of Jahángír. It was built in the reign of Sháh Jahán, but is now in utter ruin. The decorations and sculptures were removed by Ranjít Singh, who is said to have despoiled 2,000 graves in Lahore in order to beautify Amritsar, which city, however, has little to show for such wholesale robbery.

12. *Shalimár or Shalimah Gardens*, four miles east of Lahore on the road to Amritsar. These gardens are the remains of seven divisions of one large garden which was laid out by the great canal engineer, Ali Mardán Khán, in the reign of Sháh Jahán. (Three dates are given 1667, A. D., by the Punjab Gazetteer, which is certainly wrong; 1628, A. D., in the old "list of antiquarian objects" which is probably also wrong, and A. H. 1048 = A. D., 1638, Sháhjahán's 11th year, by "*Tarikh-i-Makhzan-i-Punjab*," which is probably correct). They consist of three terraces, one higher than the other, and named respectively *Hayat Bakhsh*, *Faiz Bakhsh* and *Farhat Bakhsh*, i. e., life-giving, plenty-giving and pleasure-giving. They are laid out formally with a row of fountains running down the centre of the gardens and at the edges of the terraces are waterfalls and other fountains. During the time of Ahmad Sháh Durrání, they were much defaced and some decorative work was removed. Ranjít Singh took away much marble and sent it to Amritsar, where it was used in ornamenting the Golden Temple.

These gardens are now used by the natives of Lahore and Amritsar for annual melás and by Europeans for picnics. They are kept up by Government.

Nádir Sháh encamped here when on his way down to Dehlí in 1151, A. H., (1738, A. D.) Here he received the submission of the Governor of Lahore, and here he coined double gold *mohurs* with the inscriptions "Nádir-us-Sultán" and "Zarb-i-Lahore, 1151."

13. *Tomb of Mían Mir* situated to the north of the railway between Lahore and Mían Mir West Stations. It is of bricks and marble, and is highly sculptured and painted. It was built by *Dara Shikoh* in the reign of *Shah Jehan*. Dára Shikoh was a disciple of Mían Mir who was of the Qádira sect. On Dára Shikoh's seal the word *al Qádir* (القادر) is at the top. Ranjít Singh gave orders that this tomb should be despoiled, but as he was returning home, his horse threw him twice. This evil omen was construed by his Mussalmán attendants, who had entreated him to spare the building, into a sign of the ill favour of the saint. The order was countermanded and the tomb escaped spoliation, but the tomb of Núr Jahán Begam did not. It is little visited by Europeans, but is held in great esteem by Muhammadans.

14. *Chauburji* (the four towered). This is a gateway, a mile-and-a-half from Lahore on the Mooltan road. It is decorated with encaustic tiles, and was built in 1641, A. D., by Zeb-un-nissán, daughter of Sháhjahán. There was a garden to which this was the gateway, but it has long since been destroyed. The gateway has just been repaired by the Public Works Department. It is in possession of Government. The gardens which were here cost many lakhs of rupees. When first finished, they were presented by the Princess to Mírá Báí, her nurse. They were destroyed by the encroachments of the Ravi. The north-west Mírá of the gateway was destroyed by the river which for a long time used to run close to it*.

15. *Samádh of Basti Rám*, just outside Lahore Fort, about the middle of the north side wall. A building of pucca masonry neatly painted. Busti Rám was the Gurú of Ranjít Singh, he died 1802, A. D. The Granth is read here daily.

* *Tarikh-i-Lahore*, page 368.

16. *Samádh of Mai or Ráni Nakáin* to the west of the old Lahore Mall, half way between the Mall and the Bank of Bengal. It was built by Ranjít Singh, over the remains of one of his wives, Ráni Nakáin. It is not decorated, neither is it used for anything, not even begging, the object of most graves in the Punjab.

17. *Janam Asthán* (place of birth) of *Guru Rám Dáss* in the south of the *Chini Mandi* in the city of Lahore. It was built by Ranjít Singh who destroyed the houses in the vicinity to make way for it, A. D. 1835. It has coloured decorations and is in high repute for sanctity amongst the Sikhs.

18. Tomb of *Abd-ur-Rizzák Chirágh Gílání*, on the east side of the south end of the *Anárkullee Bazár*. It is known as the *Nilá Gumbaz* (the blue dome), and is surrounded by buildings. It is in the hands of the descendants of the *Faqír*, who repair it from funds at their disposal. Date 16, 1882, A. D.

19. Tomb of *Dáta Ganj Bakhsh*, west of the *Sarái of Mela Rám*.—It was commenced by *Ibrahím of Gazni*, 1073, A. D., and finished by *Akbar*. It is of brick and stone.

20. *Samádh of Gurú Arjan*, a short distance to the north of *Ranjít Singh's Samádh* outside the *Roshnáí gate* of the city of Lahore. *Gurú Arjan*, the 5th Sikh *Gurú*, was implicated in the rebellion of Prince *Khusrau* at the beginning of the reign of *Jahángir*. He was imprisoned and died in confinement. But tradition says he disappeared in the *Rávi* at this place, which is close to the fort walls under which a branch of the *Rávi* used to flow. The date of the tomb is 1635, A. D. There is a well said to have been dug by this *Gurú* near the *Sunehri Masjid*, and there *Ranjít Singh* made a *báoli*.

Bárádari Tárgharh, on the banks of the *Rávi* near Lahore. It is the oldest specimen of *Mogal Architecture* in the place. It has undergone considerable alterations. All that remains of the palace is a large gateway. The *Bárádari* is now used for a toll-house for the bridge of boats.

22. Tomb of *Muhammad Shah, Mauj Darya, Bukhārí*, in *Anarkullee*. It was built in the time of *Akbar* in 1013, A. H. (1604 A. D.). It is of undecorated masonry.

1 Dáta Shah
the Sayyid (3)

23. *Shahíd Ganj*.—At the east end of the *Lunda Bazár* in the road from the Railway Station to the *Delhi Gate* of Lahore city. *Shahíd Ganj* means the martyrs' quarters. In 1745, A. D., after the retreat of *Nádir Shah* with the plunder of *Delhi*, the Governor of Lahore was *Nawáb Zakariya Khan*. He died about the same time as *Nádir Shah*, and his eldest son *Yahiya Khan* became Governor of the Punjab. In his days the Sikhs, who were then companies of free-booters and highway robbers, plundered and murdered everywhere. They took from *Gobindwal* a vast quantity of merchandize. *Jasrat Rái*, Governor of *Emanabad*, pursued them but was slain. When his brother *Lakhpat Rái* heard of this, he took a portion of the army of *Yahiya Khan*, and pursued the Sikhs to *Jammú*, where he slew an innumerable host of them. He brought a thousand of them to Lahore in chains, where he first paraded them in the streets on donkeys with their faces towards the tails of the animals, then, taking them to the *Nakhás Bazar* outside the *Delhi Gate*, he had them all executed. This is the place now called *Shahíd Ganj*. "Here," says a native author, "the Sikhs take blang the whole day." The place is in possession of *Faqírs* who attend to repairs.

24. *Jawáhir Singh's Samádh*, outside the *Masti Gate* of Lahore city. It is an undecorated building and was erected in 1845, A. D.

25. Tomb of *Khair-ud-din Shah, Abdul Múli*, outside the *Mochi Gate* of Lahore city. It is an undecorated masonry tomb, and was built in 1615, A. D. Two fairs are held at it annually.

26. *Chauhára of Chajju Bhagat*, outside the *Shah's Almi Gate* of Lahore city. It was erected in 1544, A. D. There is an annual fair held here.

27. *Masjid of Dai Lado*, near *Rattan Chand's garden*. An undecorated masonry mosque in bad condition. The *Faqír* in charge cannot afford to pay for repairs.

28. *Begampura*, three miles east of Lahore, *tomb of Ali Mardan Khan*. This tomb of the great engineer of Shah Jahán is opposite the Golábi Bágh. It was erected in 1655, A. D. It is a plain building, and is not used for anything. It is in possession of Government.

29. *Begampura*, three miles east of Lahore, *tomb of Hazrat Aishán*. This is an undecorated Muhammadan tomb of masonry. Its date is unknown. It is kept in repairs by a descendant of the buried person.

30. *Bághbānpura*, six miles east of Lahore, *tomb of Madho Lal, Husain*. It was built in 1712, A. D. It is in the Muhammadan style, but in possession of Hindús. A fair is held here annually.

31. *Bághbānpura*, six miles east of Lahore, *tomb of Jáni Khán*. This undecorated masonry tomb was erected in 1718, A. D., by Jáni Khan for his sister, but as he died before she did, he himself was buried in it. It is in pretty fair condition.

32. *Kot Khoja Sáí*, three miles from Lahore, *Shah Bilawal's garden*. Nothing is known of this Shah, and the garden contains nothing of importance.

33. *Kot Khoja Sáí, Samádh of Haqíqat Rái*, an undecorated marble and brick building. Haqíqat Rái was killed here and burnt. There is an annual fair held here.

34. *Nawákot*, three miles from Lahore on Mooltan road, *tomb of Zeb-un-nissán*. The marble slabs were taken off this tomb by Ranjit Singh and placed in the Hazúri Bágh bárádari. It is now much neglected, and is used as a shed for goats.

35. *Dholanwál*, four miles from Lahore, *tomb of Shaikh Faríd*. It is undecorated and has no known date.

36. *Bhoguwál*, three miles from Lahore, *tomb of Nawab Mian Khan*. It is of undecorated masonry, and belongs at present to Nawáb Nawázish Ali Khan, who repairs it when needful.

37. *Sohnwáni*, 3½ miles from Lahore, *tomb of Mírn Vadda*, an undecorated Muhammadan masonry structure in very good condition. Nothing is known of the builder. One authority gives 1056, A. D., as the date; another 1790, A. D.

38. *Qilí Gujar Singh*, three miles from Lahore, *tomb of Bibi Pák Dáman*. It is a Muhammadan tomb in good order. Nothing is known of its builder. It is in possession of attendants who repair it.

39. *Asthón Bairon*, four miles south of Lahore, *a Hindu temple* with tank attached. It is of brick and is an ordinary building. Every Sunday, the Hindús hold a fair here. It was built by Gudar Sháh Mahájan in 1823, A. D.

40. *Samádh of Maharájah Sher Singh, son of Ranj't Singh*, near Sháh Biláwal, three miles from Lahore. It has no decorations, and is a poor building. Here Sher Singh was cremated.

41. *Kot Pindi Dáss*, on road to Shekhopura. *Ful Degh*, a bridge built by Jahángir to enable him to go to his hunting box at Shekhopura.

42. *Sarái Goliwála*, near the Lahore Central Jail, four miles south of Lahore. It was of the time of Jahángir. In the archway of the principal gateway were some remarkably good representations of angels. These could only have been made by pupils of European artists. The Sarái belongs to Rája Harbars Singh who has pulled down the walls for the sake of the bricks.

43. *Buga Gumbaz* at Begampur, three miles from Lahore. Five domes in all. They have lately been repaired to keep them from falling down. The date is given as 1747, A. D. They are in the possession of Government.

44. *Government House, Lahore*.—In the time of Sháh Jahán the tomb of *Saiyad Badr-ul-din Gikáni* was on this site. This saint had founded a quarter to the west of the

tomb, and had built also a fine mosque. He died in 1072, A. H. (1661-2, A. D.) and was buried here. It was destroyed by the plundering Sikhs, and wrestlers used the adjacent ground for wrestling. In the latter part of the reign of Ranjít Singh, the dome was taken down and Khushál Singh used the tomb as a residence. Under English rule, it was first used as a house by Mr. Bowring, then Major MacGregor and then by Mr. afterward Sir Robert Montgomery. It was the property of Rájá Tej Singh, who exchanged it to Government for the Háveli of Hakim Rái in Siálkot. Of course it has been very much altered.

45. *The Railway Church*.—This was the tomb of Muhammad Sálíh and 'Ináyat Ullah, the joint authors of the Bahár-i-dánish. Muhammad Sálíh was the Head Clerk in the office of the Governor or Súba of Lahore in the time of Sháh Jahán. He composed the Bahár-i-dánish, and 'Ináyat Ullah revised and corrected it. The two were buried in the tomb, the latter in 1075, H. (1664-5, A. D.), and the former in 1080, H.=(1669-70, A. D.). The grave stones were of red sandstone. They were destroyed by the Sikhs who turned the tomb into a powder magazine. When the English took over the Punjab, Mr. C. C. Seymour purchased the tomb, and used it as his residence. The long domed tomb to the right on entering the Church compound is that of the family of the two authors.

KASUR.

46. *Chaukandi of Mián Háji Aya Sáhí*, half a mile from Kasúr. It was built in 1494, A. D., in the reign of Sikandar Lodhí. Offerings are made, on which the custodians live.

47. *Mosque of Abd-ul-haqq*, in Kasúr, *mosque of Dindár Khan*, two miles from Kasúr, and *mosque of Hazír Khan*, three ordinary unused mosques fast falling to ruin.

48. *Fort of Kasúr*, A. D. 1788, a remnant of Sikh oppression. It was built by Sardár Khushhál Singh. It is now occupied by Faqírs, and all signs of a fort will soon disappear.

49. *Gumbaz of Wakil Khan*.—This undecorated masonry dome was built in the time of Sháh Jahán. It is used by the Assistant Commissioner as residence and Kacherry. All repairs are paid for by Government.

50. *Tomb of Bába Shah*, near Kot Kalán in Kasúr. A tomb built in 1783, A. D. It is in very fair condition. Annual fair.

51. *Tomb of Mirza Rohula Beg*, half mile to the west of Kasúr. It is undecorated and is only the grave of the Mirza.

52. *Diván Khána of Nawáb Qutb Khan*, one mile from Kasúr. It is now occupied by the American Presbyterian Mission at a nominal rent, on the understanding that they keep it in repair.

53. *Chaukandi Sadr Diván*, two miles from Kasúr. A tomb in fair condition, built in the time of Sháhjahán, 1658, A. D. It is repaired by the custodians of the shrine.

54. *Rám Thamman*.—A temple 10 miles west by north of Kasúr. It was built by Diwán Lakhpát Rái. A fair is held here annually, and as the Hindús consider it a very holy place, many buildings are still being erected.

55. *Samádh and Tank of Máhi Dáss*, at Narli, 12 miles from Kasúr. They were made in A. D. 1644. An annual fair is held here.

56. *Háibatpur Pati*, 25 miles east by north of Kasur. It is a very old place. The town is built partly on a mound which, judging from its height, may be of Buddhist origin. It is not China Pati with which General Cunningham first identified it.

57. *Tham Sáhí*, a wooden pillar at Khem Karn, five miles east of Kasúr. It was set up in 1568, A. D., by Guru Amar Dáss, who made it of his own height, that after his death the Sikhs might offer money on which his disciples could subsist. The pillar is of shísham wood.

58. *Chaukandi of Shah Sharif*.—A masonry tomb in Khem Karn, built in 1796, A. D., by Bhága Shah, disciple of Shah Sharif. Offerings are sometimes made here.

59. *Báoli Khem Karn, Kamboh*, west of Khem Karn. It was built in 1635, A. D.

CHUNIAN.

60. *Samádih of Bába Pheru Sáchi Dári*, in Mían-kí-Múri, 17 miles north of Chunián. It was built in 1675, A. D., and is in possession of Dhían Mahant Dáss. Annual fair.

61. *Bhadr Káli* at Khudián, 15 miles east of Chunián. An ordinary undecorated temple, the date of which is unknown. It is kept in order by attendants.

62. Tomb of Tája Khan at Dhutti in pergannah of Chunián. It was built in 1721, A. D. Annual fair.

SHARAQPUR.

63. Nankána Sáhib, Janam Asthán, Balkarna, Mal Sáhib, Tambu Sáhib, 24 miles west of Sharaqpur. These are temples built to commemorate events in the life of Nának, who was born at Talwandi, 3½ miles south of Nankána. This place is regarded by the Sikhs as peculiarly sacred. Most of the buildings are of the present century. An annual fair is held here.

JALANDHAR DISTRICT. *

1. *Devi Táláb*.—This is a large masonry tank, built some 200 years ago, half a mile north of Jalandhar city. It is one of the prettiest places near Jalandhar, and is in the possession of private bodies who repair it when necessary from subscription. The Hindús hold it sacred. The Punjab Gazetteer says "the only remains of the ancient city are two tanks which bear the name of Gupha and Brahmkund." This Devi Táláb is probably one of them.

2. *Tomb of Imám Násir-ud-dín*, in the town of Jalandhar. It is said to be 800 years' old, and to be built on the site of a Jogi, named Jálandharnath, who is reputed by tradition to have refounded the city. Its affairs are managed by private individuals.

3. *Mosque and Tomb of Shaikh Darwesh*, buildings in the Pathán style, situated in the Bastí Shaikh, a suburb of Jalandhar. They were built by the Shaikh, but are now in a poor state of preservation. They are private property.

4. *Dháb Bába Hari Dáss*.—Two temples and a tank of brick in the above bastí. They are private property and are in good repair. Date 1703, A. D.

5. *Mithu Sahibwálla's mosque and well*, a mile to the west of Jalandhar. They were built in 1669, A. D., by Sadr-ud-dín, and are now much dilapidated. They belong to private individuals.

6. *Nandi Rám's tank* in Jalandhar town was made in 1738, A. D. It is in good repair and belongs to private individuals.

7. *Juma Masjid* in Jalandhar city is 400 years' old, and contains the tomb of Qázi Muhammad Nakkí.

8. *The Húúz Alamgír Masjid* was built in Jalandhar in the year 909, A. H.=1508, A. D. It is in the hands of private individuals who attend to repair.

KARTARPUR.

9. The Thamji, a large Sikh Temple at Kartárpúr. It is a square tower of 3 storeys surmounted by a cupola. It is one of the chief places of worship for the Sikhs in

* For an account of the traditions with respect to Jalandhar, see Archæological Survey Report Volume, V, page 145—151.

the Punjab. It contains the original Granth compiled by Guru Arjan Dáss. The Thamji was built by Ranjit Singh.

NAKODAR.

10. *Garden Hádíranwalla* in Nakodar. Here are two tombs and a bārádari, decorated with mosaics and glazed tiles. The tombs are those of Muhammad Momin, a musician and Hájí Jamál his pupil. The former was erected in 1612, A. D., and the latter in 1657, A. D. General Cunningham gives a full account of these buildings in Volume XIV, Archaeological Survey Report, page 58—62. They are in possession of Government, and have been repaired by the Public Works Department.

11. *Dakhani Sarái*, fine miles north-west of Nakodar. It is an old royal sarái built by Sháhjahán. It is now used as a Leper Asylum, and is repaired from District Funds.

PHILOUR.

12. *Sarái Núr Mahal*.—This Sarái was built by Núr Mahal or Nur Jahán, the Empress of Jahángír, 1023-30, A.H. (1619-21, A. D.) The western gateway is of red sandstone and is ornamented with much sculpture. It has lately been restored by the Public Works Department. A full description is given of this building by General Cunningham, Archaeological Survey Report, Volume XIV, page 62—65. The General gives transliterations and translations of the inscriptions over the east and west doorways.

13. *Fort of Philour*.—This fort was formerly a Mogul sarái. It was converted into a fort by Ranjit Singh, and is now occupied by British troops.

14. *Tomb of Faiz Ali Shah*, in the neighbourhood of Núr Mahal. It is of brick masonry, and is in fair order. Date 1071, A. H. (1660-1, A. D.) It is in the possession of private bodies. Annual fair.

15. *Garden and bārádari* at Nawashahr, 22 miles east by north of Philour. They are said to be 250 years' old. The bārádari is in possession of Government, and is used as a rest-house.

16. *Mosques* at village of *Karyan Nawashahr* and *Husainpur* are of ordinary brick masonry, and are in fair and good order respectively.

17. *Tanks* at Suraj Kund, near Ráhun, 20 miles east of Philour and Jindwál, half mile east of Bangah. The former is out of repair, the latter in good order.

18. *Tombs of Naugazas*.—One is close to Ráhun, another is between 'Alíwálpúr and Kartárpúr, a third is at Jalandhar close to the town.

19. *Coss Minars*, or old mile pillars. There are seven of these in the Philour and Nakodar Tahsils on the King's old high way from Dehlí to Lahore.

20. *Mounds, Malsian and Nagar*.—These two mounds are near Nagar, 7½ miles west of Nakodar. They are supposed to be the ruins of old cities.

FEROZEPUR DISTRICT.

1. *Mound at Janeyr*,* 6½ miles north of Moga. This is a large high mound composed of bricks and earth. It covers about 300 acres, and is supposed to be the remains of an ancient city. It is by far the most extensive mound in the district, and from its great height it is visible at a great distance.

2. *Guru Dwára* of Mukutsar, 21 miles west by south of Kot Kupúra. This Sikh shrine is of pukka masonry, and is situated on the side of a large tank in the middle of the small town of Mukutsar. It is decorated with coloured paintings. Gobind Singh after the death of his sons at Chamkaur fought a battle here with the Mogul troops. Hari Singh Nalwa commenced a large tomb here, and it has since been completed by the Maharája of

* For description in full of Janeyr, see Archaeological Survey Report, Volume XIV, page 67—69.

Patála. There are several shrines in the neighbourhood. Mukutsar means the fountain of salvation. Gobind Singh promised his followers who should fall exemption from transmigration, which is an Indian idea of salvation. The shrine is in the hands of Pájáris, who are superintended by a managing committee appointed by the district authorities. It is maintained from the proceeds of a jágir of Rs. 2,500 per annum.

3. *Ferozepur Church* contains many interesting monuments of the heroes who fell in the Sutlej campaign of 1845-6, A. D.

GURDASPUR DISTRICT.

1. *Mukesar*.—Up the Ravi, six miles from Sháhpur, on the left bank of the Rávi are the caves of Mukesar. They are four in number and are cut out of the south side of a soft sand-stone cliff which projects into the river. One cave is used as a dwelling for the Mahant in charge. Two others are temples to Shiv. The fourth one contains a spring of water. They are all artificial, being cut out of the solid rock. There is a small worn out, illegible Sanskrit inscription on a jamb of one of the doorways in characters of 900 years ago. The Mahant is supported by the proceeds of offerings at two melás. He has lately improved the road down to the temples which are near the water's edge, but it is now dangerous enough. The caves when originally excavated had some pretensions to beauty. The soft friable sand-stone has not, however, been able to resist the effects of weather and smoke. The sculptures are all completely spoiled.

2. *Hára*, seven miles north-west from Núrpur. This place is famous for its old temple which was once double-storeyed. The upper storey is in ruins, and the lower one is out of repair. There is a jágir of Rs. 350 attached to it.

3. *Masanán* four miles east of Battála, *tomb of Badr-ud-din Husaini, al Qadiri, cf. Lal Bahare*. This is an unfinished building. It consists of two court-yards, the one containing the grave and the other a mosque. The grave-yard has a minar at each corner. Two are finished and two are being built. The screen of the tomb is of Jalandhar encaustic tiles very poor indeed. On them are inscriptions, one of which tells us that Badr-ud-din was born at Bagdád in 861, A. H. (1456-7, A. D.). It is not stated when he died. The tomb is frequented by Hindús and Sikhs as well as Musalmáns, and the income from daily offerings and those made at fairs not only supports the numerous descendants of Badr-ud-din, but enables them now and then to carry out repairs, and to add a little to the building which it has apparently taken centuries to erect.

BATTALA.

4. *Tomb, tank, bádari and garden of Shamsher Khan, Rájput, at Anárkulli*, one mile north-east of Battála. Shamsher Khan, Rájput, in the time of Akbar, dug a tank, made a garden, erected a tomb for himself, and in the middle of the tank a mosque. The tank is a large square; the mosque was converted by Sher Singh into a bádari. The tomb is on the south-east corner of the tank. It is a two-storeyed building needing repairs. The garden was long ago converted into a grave-yard. The tomb is known by the name of the Hajíra, a corruption of Hazira (حظيرة). There are Hindu temples on the south and west sides of the tank. There are no funds for keeping the tomb in repairs. The Municipal Committee have lately made part of the sides of the tank pukka.

Of Shamsher Khan little seems to be known, beyond the fact that he was Faujdár of Mánikpur in the time of Akbar. The date given for the building is 997-8, A. H. It is not known when he died. (There was a Shamsher Khan, Shiqqdár of Rohtak in 973, A. H. and 975, A. H., in which years he built a gateway and erected a tomb-stone. Whether these two men were the same or not, we do not know).

5. *Ráran Deo's tomb* outside Battála town on the Achchhal road. The dome has fallen, and only the walls and doorways remain. The style is that of the Lodhis—later Patháns. Ráran Deo was the founder of the present town of Battála; he like Bháo Singh of Núrpur became a convert to Islám, but his name remained unchanged.

6. *Dhyānpur*, 10 miles west of Aliwāl. Here is a Hindu masonry temple and tank with inscriptions. They are said to have been built in 1557, A. D. Attached to the temple is a jāgír of Rs. 1,200 per annum. Bābā Lālji is said to have been the founder.

7. *Kalānaur, tomb of Jamíl Beg*, about half a mile north-east of the town of Kalānaur. It is of very pukka masonry, but it has been so injured by neglect and by vandalism that its four-side walls and the dome are cracked and full of holes. The outer dome is an ordinary one in shape. Two-thirds up the inside of the tomb is a beautifully groined second dome, only three thin bricks thick. The ribs of the groining are not all there, and part of the inner dome has in consequence fallen. The walls inside and outside are ornamented with geometric and floral designs in stucco. Some of the details of these are very beautiful. The floor is of *sang-i-abri*. The tomb-stone of Jamíl Beg is of the same kind of stone. Both floor and tomb are much broken. There is a small tomb to the west of the principal one of the same stone. This is said by Hindús to be that of Jamíl Beg's dog, but by the Muhammadans to be that of his posthumous daughter. The tomb of the father of Jamíl Beg is to the east; it is a heap of bricks. Round the four sides of the tomb inside are some Persian stanzas beautifully executed in raised letters in stucco. These express the grief of the father for the death of his son. The histories are silent about Jamíl Beg. Tradition says he was fighting against the hill Rājās (of Núrpur or Kāngra), and was killed in the skirts of the mountains, but that his headless trunk came on fighting to Kalānaur where it entered the earth.

This tomb should certainly be repaired, it will be impossible to restore it except at great cost. Some faqirs pretend to take great care of it, but so little do they attend to it that the whole place inside and outside are in the most disgraceful and ruinous condition. There are no lands attached to it and no offerings are made now.

8. *Kalānaur, Akbar's Throne*.—A masonry platform on which is a masonry seat in front of which is a small *hauz* or tank. It is a little beyond Jamíl Beg's tomb going from Kalānaur. This throne is the only part now remaining of what was once a large garden, with wells and palaces and baths. The wells still remain, but are very filthy. The garden walls and palaces have not even their foundations left. They supplied ballast to the Pathānkot and Amritsar Railway. The underground masonry pipes are still visible in places. This historic spot should certainly be protected. Akbar was at Kalānaur when he heard of his father Humáyún's death. It was here he was proclaimed Emperor and crowned. The ceremony was probably performed in a tent, and this plain brick platform afterwards erected to mark the spot. It could be repaired at small cost. A strong iron palisade might be placed all round it. Pilgrims visit it from far.

9. *Phangotah*, 22 miles north-east from Pathānkot, near the left bank of the Rávi. ~~an old temple~~. The *Sikra* has been thrown down, and a squat building erected in its place on the old foundations. The lower parts of the walls are intact. The *Mandapa* walls differ from those of the *Sikra*. They do not join up to them. The cornices and sculptured bands are quite different in the two parts of the building. Over the doorway of the *Sikra* is a broad sculptured beam. Other sculptured stones are lying about. The story is that two brothers, sons of the Rāja of Núrpur disagreed. One became a Mussalmán, and on coming to power, he destroyed this temple and built a mosque. On his death the mosque was thrown down, and the stones restored to the temple. The site of the mosque is still shewn.

10. *Dera Nānak*, 22 miles west of Gurdāspur, *Sikh Temple*. It is a miniature of the Darbār Sāhib at Amritsar. The present temple was commenced in 1765, A. D., and finished in 1787, A. D. Ranjít Singh added to it in 1825, A. D. Bābā Nānak, the founder of the Sikh religion died in Pakhoki, near Dera Nānak. His body was made away with. His lineal descendants still reside in the town. They are called *Bedis*. Dera Nānak is to the Sikhs, what Medina is to the Muhammadans.

11. *Pindauri*, six miles east of Gurdāspur. *Hindu Temple* in style and shape like a Muhammadan tomb. It has a jāgír of Rs. 4,000 a year. The whole of the village is on a high mound of great antiquity. Old bricks of great size and old coins are found here.

12. *Raipur*, four miles west of Dīnanaggar, *tank and mosque*. The mosque was built in 1096, A. H.=1684, A. D. It has three domes which are perfect. The walls need repair. The building is small but of great strength. The tomb which was once of masonry is now scarcely discernible. An inscription on slate over the doorway of the mosque shows that it was built according to the will of Hájí Bahrám, Faujdár of the Chakla of Jammún and Kángra by Hájí Rajab Alí in 1096, A. H. This is the Bahrám from whom Bahrámpur, a small town close by takes its name. No attempt has been made at conservation. The northern part of the mosque is used as a cowshed.

13. *Sháhpúr on the Rávi or Shahpur Kundi*.—Fort, situated on a precipice on the left bank of the Rávi. One old round tower has had additions made to it and is used as a Dák Bungalow. The fort is in a state of dilapidation. It is ascribed to Bhao Singh *alias* Muríd Khán, a second son of Rája Rúp Singh of Núrpur. He became a Muhammadan, and Sháhpúr was given him in jágir. He built the fort and called it Sháhpúr after the king Sháh Jahán. Part of the fort has been sold to Mela Rám.

Near the fort towards Pathánkot are the Muhammadan tombs of the Mussalmán governors and their wives. There is also a mosque. All these were fair specimens of the workmanship and architecture of their day, but they are now going hopelessly to ruin.

Sháhpúr village has a Hindu temple dedicated to Shiva. Some of its ornaments are Buddhistic. Towards Pathánkot, just outside the village is a large stone tank, now dry. There are some wells, but the inscriptions once in them are illegible.

14. *Trihári*, five miles south by east of Sháhpúr. An old fort made of boulders. It had a round tower at each corner. It was supplied with water from a well outside and below the present fort. In the fort is a small well where the water was stored. This fort was utterly destroyed after prince Murád Bakhsh had taken the forts of Mau and Núrpur in 1051, A. H. (1641-2, A. D.).

15. *Jhakbar*, six miles west of Pathánkot and one mile from the village of Sherpur. Here are some old Hindu tombs which greatly resemble Muhammadan tombs in style. In the monastery are some old *sanads* and *farmáns* of the Mogul Emperors in a perfect state of preservation. The buildings of the monastery date from the time of Akbar, but there is scarcely anything of archæological importance in the place. The old tombs being in a state of disrepair were lately pulled down and others erected in their place.

HOSHYARPUR DISTRICT.

Major Abbott. Memorandum of the first eight years of British Rule in Hoshiyarpur District.

1. *Kiratpur*, six miles south-east of Anandpur, on the left bank of the Sutlej, *tomb of Bábá Gurditta*. It is of brick, is situated on a hill, and has a wide lofty flight of stairs leading up to it. It is kept in good repair by its owners, the Sodhis of Anandpur. It is about 250 years' old.

2. *Anandpur. Samádh*, built over the spot where Gurú Gobind Singh, the 10th Sikh Gurú, burned the head of his father Tegh Bahádúr after it had been recovered from the walls of Dehli. It is of brick and only in fair order; it is in possession of Nihangs who contribute nothing towards its repairs. Tegh Bahádúr was executed in 1675, A. D.

3. *Unah*, 23 miles east by south of Hoshiyárpur, *forts of Bedis*. These brick forts are 400 yards east of the tahsíl. They were erected by the Bedís as a place of refuge during the time of Sikh misrule and anarchy. They are in good repair, and are in possession of Bedís still.

4. *Mairi*, nine miles north-east of the Thána of Mubárákpur, *Shrine of Guru Barbhag Singh*. It is in good repair, and in charge of the Guru of Kartárpur. There is a large mela here during the Holi, at which the offerings amount to Rs. 4,000, so that the repairs are easily executed by the Guru in charge.

5. *Saháwára*, six miles west of Hájipur, *temple of Gagun Daska Tila*. This is a small masonry temple on the top of a hillock, in the midst of a plain. It is well preserved and is in charge of priests who receive offerings.

6. *Sri Pandain*, eight miles north from Hájipur, *temple of Shiv and baoli*, both of sandstone. The temple has some old sculpture on it, and is well preserved. The attendants receive offerings and expend some of them on the building.

7. *Dharanpúr*, 20 miles east of Dasúah, *masonry temple and tank*. Biennial fair held here. Attendants look after repairs.

8. *Jhangi Máhi*, four miles south-west of Mukerian, *tomb of Máhi Sháh*. A Muhammadan tomb in charge of attendant who carries out repairs from offerings. It is in good order. Annual fair.

9. *Jáji*, one mile east from Tandah, *two tombs*, in good preservation. They are looked after by attendants. Fair in Muharrum at one of them. At the other, people made offerings for the recovery of sick cattle.

10. *Temple of Rajni Devi*, nine miles west of Hoshyárpúr. It is of masonry and is in good order. It is dedicated to the goddess of small-pox. A Mahant receives offerings and carries out repairs.

11. *Tomb of Sháh Núr Jamál*, eight miles east of Hoshyárpúr, date 1250, A. H. It is of masonry, and is well kept, and is in the hands of a Muhammadan attendant. Fair in Chet.

12. *Jandoli*, six miles north of Mahalpur, a masonry *Dharmśilla*. In good order. Annual fair. Resident Mahant carries out repairs.

13. *Chak Katáni*, three miles west of Mahalpur, *temple of masonry*.

14. *Panch Nangal*, seven miles west of Garshankar, *Harmandar and tank of masonry*. In good order. Resident Mahant carries out repairs.

15. *Garshankar*, *tomb and mosque of masonry*, date 1195, A. H., weekly and annual fairs. Resident Muhammadan faqirs do the repairs.

16. *Garshankar*, *masonry tomb and tank*, near the Tahsil. They are reputed to be 1,500 years old. They are looked after by a Mahant and are in good condition. The tank has lately been improved by the District Committee.

17. *Bhawánípur*, 12 miles east of Garshankar, *Hindu temple of masonry*. There are some frescoes, scenes from the Rámáyan. A resident Mahant keeps it in fair order. It is used as a place of worship. Fairs in Chet and Asoj.

18. *Manaswál*, 12 miles north-east of Garshankar. *Mula Devi*, a stone temple with an image of the Deví. It is in charge of a Mahant who keeps it in repairs.

19. *Achalpur*, 12 miles east from Garshankar. *Siddh Temple* Siddhs are semi-divine beings who were supposed to be gifted with supernatural powers. The temple is managed and kept in order by the Rána of Manaswál.

20. *Chanhra*, five miles east of Garshankar. *Two temples and one tomb*, all of masonry decorated with frescoes of gods and demons. The buildings are kept in order by resident Mahant and ascetics. Annual fairs are held.

21. *Mahadwani*, 10 miles east of Garshankar, *masonry temple*. Resident Mahant keeps it in order. Annual fair.

22. *Bharápur*, seven miles west of Garshankar, *tomb of Mai Gahli, Jatti*. It is of brick, and is in fair condition. It is managed by a Bráhmín and used as a shrine.

23. *Manaswál*, masonry *Tomb of Bullan Shah*. Faqirs keep it in order. It is used for devotional purposes.

24. *Auliapur*, five miles north of Balachor shrine of Sakhi Sarwar Sultán. It is of brick. These shrines called Mukáms, in honor of Sakhi Sarwar, are built in the form of

tombs. For an account of the tomb of Sakhí Sarwar, see Dera Ghází Khán list. A faqír looks after this shrine.

25. *Bhāin*, seven miles west of Mahalpur, *Shivdwāla*. It is of brick and resident faqír keeps it in order. There is a tradition that the Pandavas passed their exile here.

26. *Lasāra*, 12 miles north of Jaijon, *Shivdwāla*. A stone temple. It is said to date from the time of the Pandavās. A Bairāgí keeps it in repairs.

27. *Hariāna*. Two mosques in the town, the Muftí's and the Qází's. The Muftí's mosque is in the west of the town. It is only 12 yards long. Its three domes are small and so are its three openings. The spandril is adorned with bosses in stucco. It has an inscription which states that the mosque was built in the reign of Akbar in 1006, A. H. (1597-8, A. D.) by Hāfi Sambal Khán. The date is given in figures and in the chronogram; — *تعميرات رافع سبحان*. The Qází's mosque is a little larger of somewhat later date and without inscription.

Hariāna is celebrated for its old and remarkably beautiful wooden gateways and doors.

28. *Naloyan*, 1½ miles north of Hoshiárpur, *tomb of Dina Beg*. A masonry tomb in an enclosure fast falling to ruin. Díná Beg or Adína Beg was the last Muhammadan Governor of Lahore.

29. *Kukráw*, seven miles from Garshankar, *tomb of Pir Gugga*. It is of brick and in good order. No one owns it; people in general take care of it.

30. *Bharatgarh Rijpatan*, 13 miles south-east of Anandpur, *Mat Jogian*. This brick tomb is one of the honored shrines of the district. It is owned by no one, but is well taken care of.

31. *Dholbaha*, 15 miles north of Hoshiárpur, *remains of old temples*. Some years ago in digging the foundations for a Thāua, some old Hindú and Jain sculptures were exhumed at this place. There are many of them collected in a temple, and many are lying still in fields. Many have been removed to distant places. There must have been once a fine temple or perhaps series of temples in this place.

32. *Malot*, six miles east of Hariāna fort. It was built by Tátár Khán, Yúsuf Khel, in the time of Sultán Bahlol.* When Bábar came to India on his last and victorious expedition, he appeared before the fort of Malot to which the rebel Daulat Khán and his son Gází Khán had fled. The father surrendered to Bábar; the son fled to the hills. Bábar was delighted with the contents of the fort—*books* dealing with philosophy and poetry. He retained some for himself, gave some to Humáyún, and sent the rest to Kamráw who was in Kábul.

The fort is now in utter ruin. Only a few buildings or parts of buildings are left. The fort is situated on a high table land formed by the water-cutting its way through the lower hills. The approach to the fort is up these narrow waterways, where there is not room for two abreast.

The local legend given in the Hoshiárpur Gazetteer of Akbar having been born here and taken away when young by a slave girl nurse to Jawála Mukhí is all quite wrong, as Akbar was born in Amarkot in Sind, and never came to India till he came with his father, Humáyún, in 962, A. H.

33. *Giants' Tombs or Nauzarās* (nine-yarders). These tombs abound. They are generally of earth only, but sometimes of brick. Some of them are in fair condition, others are always having additions made to them in the shape of a handful of earth. Some have lamps lighted on them on Thursdays. Wrestling matches are held at some. They are venerated by Muhammadans. They are to be found at the following places:—*Allo Patti*, four miles from Mukeríán, *Ballochanhán*, one mile, and *Jandiwal*, five miles from the same

* *Tárikh-i-Sher Sháhí* quoted in Elliot's *Historians*, Vol. IV, p. 415.

town ; at *Kaithan*, 200 yards from the Tahsil at Dasúa (brick) ; *Sherpur Pukhtu* (27' x 6') four miles west of Hariána ; *Khadiulah* (27' x 4½') seven miles south of Garhdwála ; *Dhagga* (27' x 6') seven miles west of Hariána ; *Shám* (27' x 3') same distance and direction from Hariána *Mahampur* ; *Sadarpur*, five miles east of Garshankar ; *Bakapur* (brick preserved) nine miles from same town and *Kumil* six miles ; *Birampur*, three miles east of Garshankar ; the tomb of the *Gati Pir* at *Bhar Thala*, six miles north of Balachor, and of *Pir Mitha* and *Bála Shah* in the same place ; *Shah Chiragh* at *Sadarpur* and in *Balachor*.

34. *Fort of Lasára*, 1,000 yards from Jaíjon. It is now in ruins and no one owns it. It was a fort of the Jaswal Rájás.

35. *Ráipur*, six miles east of Balachor, *brick mosque*. It is said to be 300 years' old. No one looks after it and it is going to ruin.

36. *Mahmadpur*, five miles west of Balachor, *brick mosque* in fair condition. No one owns it, and it is fast going to ruin.

37. *Sajáwalpur*, seven miles north of Balachor, *mosque*. It is now going to ruin.

There are some interesting notes by W. Coldstream, Esquire, B. A., for some years Deputy Commissioner of Hoshiárpur, in the Punjab Gazetteer, Hoshiárpúr District, on village deities and saints. (See Hoshiárpur District Gazetteer, pages 46 and 47.)

KANGRA DISTRICT.

1. *Kot Kangra or Kangra Fort* is situated on the south-western extremity of the Duáb of the Patál and Bán Gangás, otherwise known as the Manúni-Mánjhí and Baner rivers. It is 3,600 feet long and 1,100 feet wide in the broadest place, but only 100 feet in its narrowest part in the middle. In shape it is like an elongated hour glass. In some places the cliffs rise to a height of 300 feet. On the edge of the cliffs the fortifications are built. As the cliffs are of conglomerate, the foundations of the walls have in many places become exposed from the action of the weather. The fort runs north-east and south-west. The citadel is in the north-eastern corner, close by where a ditch has been dug to isolate the rock. In the middle of the rock is the English Church. At the south-west end are a large tank, hospital and barracks. On the western is the Watergate which leads down to the Patál Ganga. At the north-east corner is the principal gate of the fort. The citadel is the place of most interest. In it were the temple which was destroyed by Mahmúd of Gazni, and the Rájá's palace and treasury. There are now in it two beautifully sculptured *mandapas*, three small temples, a commandant's house and accommodation for a small garrison. The gateway of the citadel is very old. Just in front of the citadel door are the remains of a mosque built by Jahángir.

An interesting outline of the history of this fort is given by General Cunningham in his Archæological Survey Report, Volume V, page 155—162. The General falls into several mistakes which have been corrected by the Archæological Surveyor, Punjab Circle, in his second report, where fuller details are given of its siege and capture in the time of Jahángir, who was the first Emperor of Dehlí to possess himself of the place, although many had previously tried to take it.

The antiquities in the fort at the present day are—(1) the old doorway, about 120 feet high up in the wall just above the present fort door at the north-east corner ; (2) the mosque above-mentioned ; (3) three pillars and four bases of great size in the citadel ; (4) the two mandapas, the three small temples, one undoubtedly and perhaps all Jaina ; (5) some sculptures in the walls of the tank in the south-west of the fort ; (6) the water-gate and the approach to it (both covered with mason marks) ; (7) the walls of the fort ; (8) loose pieces of sculpture in front of the Montgomery bastion (these are portions of pillars and beams of temples.)

The fort is in possession of Government.

2. *Temple of Indreswara* in middle of the main Bazar of the town of Kangra. It is a small temple supported on four pillars, with a roof made of receding courses of small stones. In one side are two Jaina images; one is of Parsvanatha and has an inscription of eight lines in Sanskrit in the Sarada character. Dr. Bühler thinks that the date 30 corresponds with 854, A. D. * The object of worship now is the lingam, for which the hollow under a pipul tree forms a sanctum. The images, however, are worshipped as also is a bull which occupies the space between the pillars. The place is full of mûras or votive images presented to the temple by the surviving relatives of the dead. The inscription is washed every morning by worshippers as if it were a lingam.

"Twenty yards to the south of the Indreswara temple, there is an old inscription forming the lowest step of the entrance to the Parohit's house. It is of course nearly obliterated, but enough remains to show that it is engraved in the Kutila character of the 9th or 10th century."—(Cunningham).

In the bazâr of Kángra town many images were found. Some of these once belonged to a Jaina temple, while others were of old Hindu deities. Kángra was therefore once the abode of Jainas, although now there is but one family of that religion living there.

3. *Bajreswari Debi* or *Mata Debi* or *Durga* in *Bhawán* a large suburb of Kángra, north-west of the town. It is really an enclosure containing many temples, the chief of which is that of *Mata Devi*, which is a modern structure surmounted by a gilt ribbed dome, which together with the square tower on which it stands is only about 50 years' old. There are several other temples in the court-yard or enclosure. Some of these are very old, and most of them have old portions built into them. A smooth stone is all that is worshipped here. It is not the original one. In the front wall of the temple of *Mata Devi* is an inscription measuring 2' 4" x 1' 6". It contains 24 lines, 14 of which are in praise of Bhaváni Joálámukhi. The rest contain history. They tell us that the stone was engraved by order of Ragava Chaitanya, and that the words were written by Krishnabhatta, in the time of Sansar Chand, Maharája of Kangra, and Muhammad Shah Saiyad, Emperor of Dehli, from which we may infer that the date of the inscription is between A. D. 1433 and 1446†. Bhawán is not connected in any way with the invasion of Mahmúd of Gazni.

4. *Birbhadr* (Shivji Mahádeo) plain stone temple above a mile east of Bhawán, built according to tradition 800 years ago. The present edifices are modern, but they contain sculptured stones that are old. There are some pillars in a tank to the west of the temples which are probably 800 years old. The place is much resorted to by pilgrims to Kángra. Attendants keep things in order.

5. *Jainti Devi* at Nandraul, two miles west from fort Kángra. It is a plain stone temple on a very high and precipitous hill which overlooks the fort. It is said to be of great age, and is visited by pilgrims to the Kangra temple. It is in the possession and care of attendants who repair it from grants of land and offerings.

KIRAGRAMA.

Kiragrama or the village of the hand, is situated eight miles south-east of Pálampur and 24 east in a direct line from Kángra fort; on the left bank of the Binuán river a tributary of the Biás. It contains no less than 16 either temples or ruins of temples. The chief of these are *Baijnath* in the centre of the village, and from which the place is generally called *Baijnath*, and *Siddhnath* at the entrance to the village when coming from Pálampur. Between the village and the river towards the west are the mounds and ruins of an old fort on which old coins are found. To the south of the village are some Sati monuments, erect stones some sculptured. There are some also to the north-east of the village near the temple of Asápúri. There is a good deal of old sculpture lying about in the precincts of the temples.

* "Epigraphia Indica," Part III, 1889, page 120, where a translation of the inscription is given.

† "Epigraphia Indica," Part IV, 1889, pages 190—195.

6. *Temple of Baijnáth*, a large stone temple in an enclosure which contains eight other smaller temples not included in the 16 above-mentioned. The main temple consists of a porch, Mandapa and Sikra. The opening is towards the west. Both Mandapa and Sikra are highly sculptured, and have altogether 29 niches for images. The central niche towards the east has an image of Surya resting on a Jaina image pedestal. The Mandapa roof is supported on four magnificent pillars and is beautifully sculptured, though sadly disfigured by soot. On entering in the north and south walls of the Mandapa are two inscriptions on slate. They are $2' 3\frac{1}{2}'' + 2' 2''$. They give an account of the building of the temple and of its builders, who were Manyuka and Abuka, sons of Siddha and his wife Chhinná. The date of the inscriptions is probably 804, A. D. The translation and transcription of both these inscriptions are given in *Epigraphia Indica*, Volume I., 1889. On the Jaina image pedestal is a third inscription, a Jaina one dated 1296 Sambat. This was noticed by General Cunningham and fully translated in the *Epigraphia Indica*, Part III, pages 118—19. In the walls of the enclosure and in the small temples are numerous pieces of sculpture. A plan of the whole establishment was given in the report of the second tour of the Archæological Survey, Punjab Circle, together with drawings of much of the sculpture.

7. *Temple of Siddhnath*.—This temple which consists of a *Sikara* and *Mandapa*, is situated at the western entrance to the village. It had an inscription in the south wall, $17'' \times 14'$, but every letter is now destroyed. There are, however, some inscriptions of pilgrims on the pillars. In the walls of the Mandapa next the Sikara are openings, so as to admit of the circumambulation of worshippers round the sanctum. This temple is no longer in use. The Mandapa is in bad condition, and the south side of the tower bulges out, and must soon fall down. Drawings were taken of this building by the Archæological Survey, Punjab Circle, in their second tour. The elevation given of the building in Archæological Survey Report, Volume V, Pl. XLIV, is far from correct, while Fergusson in the "History of Indian and Eastern Architecture" mistakes a small temple in the enclosure of Baijnath temple for it (page 315 and foot note). The present temple seems to be made of materials supplied by some former building, as many of the stones have their sculptured parts turned inwards. The door is towards the east, and in front of it is a heap of fragments more or less sculptured. In a niche in the western wall is an image of Surya.

8. *Dhanar*, eight miles east of Kángra, temple of *Baroh Mahdeo*. It is of great age, and much visited by pilgrims. Attendants keep it in repair.

9. *Dramman*, seven miles south of Pálampur, stone temple of *Asapuri*.* It has inscriptions which show that it was built in 1687, A. D. It is on a lofty hill, and is somewhat difficult of access. There are fairs in April and October.

10. *Maha Kál*, plain stone temple about a mile south of Baijnáth. It is inhabited by faqirs. There is a fair held in March. The attendants keep it in order.

There are many other places in the Kángra Tahsíl, in which are Archæological remains. The whole valley seems to have been a stronghold of Jainism and Hinduism. The worship of the snake was at one time in full swing in some parts of the valley.

TAHSIL DEHRA.

noft I 69 11. *Jawála Mukhi*, 16 miles south by east of Kángra, stone temple adorned with paintings. The present building is a Sikh one, but the site has been one of pilgrimage for 1,200 years. The temple is built over some fissures in the earth from which an inflammable gas escapes. This has caused divine honors to be paid to the place. Immense fairs are held in April and October, to which people resort from all parts of India. The finest part of the temple is the splendid folding door, covered with silver plates, which was presented by Rája Kharak Singh, and which so struck Lord Hardinge that he had a model made of it.

* See Archæological Survey Report, Volume V, page 183-4.

12. *Masrur*, 20 miles north-west by north of Dehra, rock cut temples. The ridge of a hill has been cut through transversely in two places, and the intervening ridge has been cut into nine temples. Only one was excavated, but nine towers were cut out and sculptured on the outside. Some door frames too were sculptured in bands, but no further progress was made. It is undoubtedly a very ancient place, but it has no inscriptions. It is in possession of attendants who cannot, however, preserve the temples from the effects of the weather, by which the southern and exposed portions of the pile have been entirely destroyed.

13. *Kalesar Maha Deo*, stone temple, six miles south of Dehra. It is supposed to have been built 300 years ago. There is a large annual fair. It is a place of pilgrimage, and is in possession of attendants who keep it in good preservation.

14. *Pirthán*, 13 miles south of Dehra, *Pir-kā-makán*, a Muhammadan plain brick shrine, built 200 years ago by Rāja Rájarp. It has two drinking fountains attached to it. A large annual fair is held. Attendants look after repairs.

15. *Haripur*, ten miles north by east of Dehra, *Taláb Kilian Rai*. A pukka tomb, built by Ráni Durga Dái more than 300 years ago. Close by are a small temple and a grove of fine trees. It is in possession of Government, and is repaired from local funds.

16. *Haripur*, plain stone temple of *Rám Chand* in the west part of the town. It is said to have been built by a Rāja of Goler 500 years ago. It has an inscription in Sanskrit. Attendants look after repairs.

Haripur has the remains of many temples and tombs in it. None are very old, and most of them are in ruins.

17. *Narichána*, 12 miles north-west by west of Dehra. *Kashiv Mahadeo*, a plain stone temple, built more than 400 years ago. There are two annual fairs. Attendants carry out repairs.

18. *Tataeen Kalún*, six miles north by west from Dehra, *Bagla Mukhi*, a plain stone temple, surrounded by smaller shrines. It is said to have been built 300 years ago. The inscription stone was destroyed some time back. This is a very large establishment. It is situated in a gorge just below the road leading from Dehra to Kángra. Attendants look after repairs.

19. *Dehra*, *Devi Dwára*, a plain stone temple, built by Rāja Dharm Chand, 300 years ago in the time of Akbar. Stone steps lead from it to the river Bías. Attendants look after repairs.

There are many other small temples, tanks and forts in this tahsil. They are all interesting, but are mostly in ruins.

TAHSIL HAMIRPUR.

20. *Bhalet*, 15 miles east from Hamírpur, *Mahal Tira*, a palace, near Sujánpur. It is the Muhammadan style. It was commenced by Rāja Abhi Chand and finished by his grandson, Sansár Chand II of Kángra. It belongs to the Rāja of Lambagáon, the representative of the old Katoch family of Kángra. It is of regal proportions, and the workmanship is highly finished. The Rāja does not reside here, hence the buildings have been allowed to fall into utter disrepair. The Rāja's jágir is small, and he cannot afford to keep up buildings which are of no use to him. *Housecroft?*

21. *Bhalet*, near Sujánpur Tira. *Tomb of Nawab Gulam Muhammad of Rampur*. The Nawáb took refuge in Kángra; he died and was buried here under a plain brick and stone tomb. The present Nawáb of Rampur keeps up an establishment for its maintenance.

22. *Naun* or *baoli* in Sujánpur. There is an inscription on it showing that it was built by Díván Díná Náth in 1903, Sambat = A. D. 1846. It was one of the last public works of the Native Government. It is in good order, and is used by the people very extensively.

Bijapur - palace Housecroft I 148

23. *Tank* at Bhalet. It is of pukka masonry and is attached to a temple. It is in possession of private bodies but is repaired from local funds.

24. *Chiniāra*, four miles from Hamírpúr, *naun or bacli*, built by Rája Ghamand Chand of Kángra. It is repaired from local funds when required.

25. *Kharot*, nine miles from Hamírpúr, *naun or baoli*, similar to No. 24.

26. *Bajuri*, one mile from Hamírpúr, *naun*, very old, but nothing is known of its builder. It is repaired from local funds.

27. *Kotila*, 16 miles from Hamírpúr, *Asuri Dévi*, stone temple, built by Rája Uggar Pál. Attendants keep up repairs.

28. *Jai Singhpur*, seven miles east of Sujánpur, *a stone tank*, built and endowed by Sansár Chand II of Kángra. It is in serviceable condition, and is in possession of private bodies, but is repaired, when necessary, from local funds. In this place also are some old temples more or less in ruins.

29. *Horr*, three miles from Sujánpur, *Balak Rupī*, a stone temple. It has a large annual fair. Attendants see to repairs.

30. *Badher*, seven miles from Hamírpúr, *Mahal-ka-Qila*, a stone Hindu fort, believed to be very ancient, but now in ruins and past repair.

31. *Dharchar*, 13 miles from Hamírpúr, *Mahadeo Chamar Khar*, a stone temple, supposed to be very ancient. It is in charge of attendants who keep it in repair.

TAHSIL NURPUR.

32. *Nurpur Fort*.—It is situated on a precipice to the west of the town. The whole of the southern wall is in utter ruin. The eastern wall has now the Post Office, Public Works rest-house, Town-school and School-house, built on to it. The fort was commenced by Basu Beo, Rája of Núrpur, but the present building was the work of succeeding rájás. The style of the early parts is that of the time of Akbar, very solid, but with floral bands. The style of the later portions is that of Aurangzeb. In the western part of the fort is a temple dedicated to Brij Ráj (Krishna). It is of wood and contains some fine frescoes on the walls. The pillars are of elegant proportions and exquisite workmanship. The idol is of black marble, and is said to have been brought from Chitaur by a Rája of Núrpur, who assisted the Ráni of Udipur against Akbar and Jahángír. The building which now contains the idol was formerly the hall of the audience of the palace. It is said to have been built by Núr Jahán after the pattern of some building in Delhi. In all probability the idol was first placed in the fine old temple (lately exhumed) in the east part of the fort. This exhumed temple is 116 feet long by 49 feet broad. Its exterior walls are covered with sculptured bands of surpassing beauty. Some of its sculptures are like those of Chandrávati described in Tod's Rájisthán. The plan of the temple is for the Punjab unique. The sculptures on the outer walls resemble nothing to be found in any other part of the Punjab. In all probability the architect and workmen, who built the temple came along with the idol from Chitaur and Udipur. Some parts of the sculpture, however, resemble work in Lahore Fort and Kalanaur, so local workmen may also have been used. This temple was unearthed by the Archæological Survey, Punjab Circle, in 1886. A plan and many drawings will be found in the report of the survey for that year. A history of the fort and of its siege by Prince Murád Bakhsh in the reign of Sháh Jahán is there given. The fort was dismantled in 1857, when the troops were withdrawn for service elsewhere.

33. *Thákar Dwára*, *Dandían*, a stone temple to the south-east of Núrpur Fort, date Sambat 1581 = 1524, A. D. It is a kind of monastery said to have been built by Rána Badanpat. It has endowments and is in fair condition, the Mahant in charge looking after repairs.

34. *Dhamatar* or *Dharmashtar Mahadeo*, a small stone temple to the south-east of Núrpur Fort, supposed to be the oldest temple in Núrpur, but it is in reality a modern

structure. The bull is of brass. It has a few ordinary modern sculptures. It is in fair preservation, and the attendant looks after repairs. Many Hindús frequent it for purposes of worship.

35. *Giant's tomb* in Núrpur of plain stone, dated Sambat 1734=1677, A. D. It is unclaimed property and is in fair condition.

36. *Tomb of Shah 'Abd-ur-Rahman*, a mile east of Núrpur on the Dalhousie road. There is no dome. The grave, which is covered with sculpture is elevated on a platform. It is most picturesquely situated under a large tree standing on the edge of a high cliff. Attendant faqírs look after the grave and the surrounding grave-yard. They are supported from land and offerings. In the immediate neighbourhood is the grave of the adopted son of Mr. Harlan,* an American Governor, employed by Ranjít Singh. This son was a Kábuli by birth, but was baptised by the name of John. The tomb is a square one with a round dome, under which is the grave covered with a raised stone on which is a Persian inscription surmounted with a cross and the letters J. H. S.

37. *Jaiwáli*, 15 miles south-east of Núrpur, *Kameshwar Mahadeo*, a stone temple date Sambat 1119=1052, A. D. Its founder is not known. It is looked after by attendants. It has been photographed.

38. *Jaiwáli*, *Shiv Naráin*, a plain stone temple, built by Rája Dabh Chand, in Sambat 1307=1250, A. D. Attendants look after repairs, and keep the place in good condition. I examined the village of Jaiwáli in 1837, but I saw no buildings of the ages here ascribed to them, and none had inscriptions.

39. *Náin* to the east of the village of Jaiwáli. The walls behind this báoli are beautifully sculptured. There was an inscription, but it is now eaten away with the exception of a few letters.

40. *Trilokpur* or *Triloknath*, 15 miles east by south of Núrpur on the Dharamsala road *A fort*, built by Sardár Desa Singh. This so-called fort is only an old palace, built at the beginning of the present century. There are traces of French influence in the floral ornamentations on the walls of the rooms. The whole of the buildings are now nearly roofless, and are fast going to ruin. They belong to Sardár Dyál Singh of Majitha, who does not care to repair them.

41. *Fort of Naya Klank*, about a couple of miles east of *Trilokpur*. It is situated picturesquely on the top of a precipitous peak, and makes a pretty picture from the bridge at the east end of the Trilokpur bluffs. It is now in ruins, but the wall and towers presented to the road are entire. It is ascribed by the natives to Sardár Desa Singh.

42. *Kotlah*, 13 miles east by south of Núrpur, *fort* or fortified rock. This rock is very precipitous, and only needed walls here and there to render it a very strong place. These walls were erected. The fort was in existence before the time of Akbar, in whose history and that of Jahángír, Sháh Jahán and Aurangzeb, it figures. It is now in utter ruin. The part best preserved is a *baoli*, from which the natives say Ranjít Singh was supplied with water in Lahore, although the Mahárája is credited with drinking little simple water. The site is a good one for a fort, as it is almost inaccessible on three sides. The ruins make a picturesque view when one is coming from Dharamsála to Núrpur. Inside there is nothing worth a visit. There are no buildings of any architectural pretensions in the place.

43. *Triloknath*, *Mahadeo*, about two miles east from Kotlah. This is not a building, but a naturally formed cave. Water charged with mineral matter, dropping from the roof, has at the far end of the cave produced two large stalactites and stalagmites, which meeting midway now form two pillars. The roof and floor of the rest of the building are covered with masses of stalactite and stalagmite. The left hand side of the cave is free from them, and on the wall here some rough sculptures have been made of Hindu gods. The gorge leading to the cave is full of coarse figures cut in the

* For notices of this man, see Honigberger, Steinberg, Major Carmichael Smyth and a "Memoir of India and Afghánistán by J. Harlan," Philadelphia, J. Dobson, 1842.

rocks, and a huge bull stands in the stream which flows close by. There is a kitchen attached to the cave. Attendants clean the place, which is all it requires.

44. *Fathpur*, 16 miles south by east from Núrpur, *Thákur Dwára* of plain stone, built by Rája Mandáta of Núrpur. The walls are adorned with frescoes.

45. *Sarawan*, 20 miles south-west by south from Núrpur. *Thákar Dwára* built by Chandra Jai Náth in Sambat 1396=1339, A. D. Attendants look after repairs.

46. *Dhamtál*, four miles east by south from Pathánkot, *Thákar Dwára*. The establishment consists of a Mahant's palace, a langarkhána or kitchen, rooms for students and disciples, several temples and a number of samádhs of former Mahants. The whole is a huge block of buildings in a large high walled enclosure to which is an imposing gateway. Close by are a cave and a baoli, about which enormous lies are told. The buildings were erected by Sarsám Deo, at a cost of 3 lakhs of rupees. Large jágírs are attached. Every thing is in fair order. When visited by the Archæological Survey in 1886, there were no students. The Mahant was spending all the revenues on himself.

47. *Anshi*, 12 miles south-east from Núrpur. *Mahadeo*, a plain stone temple, date Sambat 900=843, A. D.

48. *Bagrolí* 14 miles south from Núrpur, *Haori Devi*, a stone temple, date Sambat 1334=1277, A. D. It contains a famous idol which is much visited. Attendants keep things in order and receive proceeds of lands.

49. *Burái*, one mile west of Nagrotah, ruins of temple. These are on the old road from Kángra to Nagrotah. The temple was originally a small one, but in the ruined sanctum are some old idols, which, though much worn by ill usage, shew that they were skilfully sculptured. The stones of the standing portions of the walls are clamped with iron. The ruins and sculpture indicate great age. There is not a house near the place, and no one knows anything about its history. No care whatever is taken of it.

50. *Chári*, two miles north-east of Nagrotah, *Lakha Mandar*. Ruins of a temple which was once built of large bricks and stone. The bricks were taken away to make a bridge over the Baner, several stone idols are still lying about the mound. The style of sculpture displayed in these indicates great age. One stone pedestal of an idol is about half a mile from the mound. Its workmanship is exquisite. General Cunningham thinks the site must be of Jain, if not Buddhist, origin. The mound is now a heap of earth and brick ends. A small temple has been made by the villagers out of broken images and bricks. In front of this is a fluted pillar standing in the ground without either capital or base. Lakha Mandar is now a ransacked ruin.

51. *Mahallát*, 3½ miles north-east from Kángra town. Here are the ruins of some palaces commenced by order of Jahángír. Work on them was stopped by the Emperor, who saw that the labourers were all more or less afflicted with goitre. The Emperor was afraid that the inmates of his harem might be disfigured with this disease were he to take up his residence here, as he was told that everybody who drank the water of the Kángra Valley took the disease sooner or later.

KULU VALLEY.

KANGRA DISTRICT.

52. *Bajaura*, 10 miles south of Sultánpur, *Bashesar Mahadeo*. A grey sandstone temple of Hindu style with traces of Buddhist art, date 11th century. There is only a Sikara. The door is towards the east. The object of worship is the lingam. In a niche in each of the three sides is an elaborately sculptured image. Some of the courses are also beautifully carved, the designs being very numerous. The building has been frightfully injured by either earthquakes or gun powder, but it is still stable. It is now

in the hands of Government; a wall has been built round it. As it is the object of greatest antiquarian interest in Kulú, it has been often photographed and sketched.

53. *Bajaura Shivji*, a buried grey sandstone temple adorned with sculpture, east of the village, on the right bank of the stream. It is said to have been built by the famous Rája Bhool about the beginning of the Christian era. It is now embedded in debris and boulders, but it has been excavated on the east side, where the door is. It is now in possession of Government, and a wall has been built round it to protect it.

54. *Bajaura, a Lingam*, in its *jalehri*, on the left bank of the stream from Bajaura and just opposite to Shivji. The stream lately unearthed the stone. No temple or foundations are visible. It is not sculptured. It may have stood by itself without any temple over it, as lingams are often found now without any edifice. It is in possession of Government.

55. *Hát*, a village about half a mile east of Bajaura, remains of old temples. Near a modern *Thákar dwára* in Hát are many pieces of sculpture. The walls of the temple platform and the whole neighbourhood are full of fragments belonging to temples. Judging from the number of *amalaka* mouldings found Hát and Bajaura must at one time have had a large establishment containing many temples, all of stone and more or less sculptured.

56. *Jagat Sukh*, seven miles north of Nuggur, stone temples. One is a large long low building with gabled roof. The other is small and square with an elaborately sculptured Sikara. The window frames of the larger temple are elaborately carved. In front of the large temple and in the yard and walls of the enclosure are numerous sculptured fragments, showing that there were once on or near this spot numerous stone sculptured temples. There is an inscription in old Takuri, which records probably a restoration of the temple. There is no doubt that this is a very old place. In the second report of the Archæological Survey, Punjab Circle, many of the objects of interest in Jagat Sukh were drawn.

57. *Nuggur*, 14 miles north of Sultánpur, stone temple. This building has an umbrella-shaped second roof. There is a good deal of sculpture in walls and in niches, but it is inferior to that at Bajaura. It is supposed to be about 300 years' old. Attendants keep it in good preservation from proceeds of offerings. It is photographed in Mr. Egerton's book.

58. *Nuggur, Sati stones*.—They range from 1,000 A. D., to the time of the extinction of the Rájás of Kulu. There are 150 stones in all, each representing one Rája and the wives and slave girls who performed Sati on his being cremated.

59. *Dungri Debi, Herina Hill*, 20 miles north from Sultánpur, wooden temple. It has four roofs, one above the other. There are a few rude carvings of men and animals. It is of the 15th century, and is the best specimen of this kind of temple in Kulu. It is in a good state of preservation and has been photographed. It is generally known as the *Manáli temple*.

60. *Shamsi*, six miles south of Sultánpur, Sati stones. They are the monuments of another race of Rájás, who reigned when this part of the country was not included in Kulu.

61. *Manikarn*, 32 miles east by north from Sultánpur, plain stone temple of Ram Chand, built by Rája Jagat Singh of Kulu in the 17th century. Attendants maintain it in good order from proceeds of land grants.

62. *Manikarn, plain stone temple of Raghunathji*, also built by Rája Jagat Singh in the 17th century. The inner walls were originally covered with silver and the outer with copper. Both were stripped by Rája Bikrama Singh about 100 years ago. The attendants keep things in order from proceeds of land grants. (For an interesting account of the idol Raghunáth and its advent in Kulu, see *Punjab Gazetteer*, Kangra District, Volume II, page 15).

63. *Dyal*, four miles east of Bajaura, *Thákur Tirjug Naráin*, a plain wooden temple with two square and one circular roof, built about 450 years ago by Rája Bhadr Chand. The

present edifice is, however, of the present century. From fragments of sculpture in the walls of the platform and enclosure, it is evident that this is a very old place indeed. It is on a hill about 4,000 feet above the Beás, from which river it is very difficult of access. It is a fine building and the doors are beautifully sculptured. It is looked after by attendants who keep it in order from proceeds of free tenures.

64. *Kothi Sarsár*, 43 miles from Sultánpur, plain stone temple. It is a beautiful building about 400 years' old. It is kept in order by attendants who receive land grants.

65. *Bijli Mahadeo*, 4,000 feet above Sultánpur overlooking the confluence of the Beás and Parbutti rivers. A stone temple with gabled roof. It had two pairs of doors beautifully carved. The materials out of which it was made were once in some former temple. They exhibit distinct traces of Buddhism. It was burnt down in 1889. The people used to say that the lightning struck it once a year, and that the lingam was always smashed, but that it was afterwards joined together with ghee and butter. The temple precincts abounded in old sculptures.

66. *Nirmand* in Seoráj, opposite Rámpur in Basáhir. A temple dedicated to Ambka, whose worship is said to have been instituted by Paras Rám. Fairs are held in the autumn of every third year. There is also an inscription on a copper or brass plate. There is also a temple dedicated to Paras Rám in Nirmand. Every 12th year, a special festival takes place at it.

67. There are "very ancient" temples in Kulu at *Gindri* that of Hartumba Devi; at *Peni* that of Devi Bhaga Sib; at *Parri* that of Manda Devi; at *Kamand* that of Prasan Rikhi; at *Deo* that of Ubri Dehtal; at *Chowing*, Devi Chanda; at *Thaway*, Thákur Murlidhar; at *Dhobri* that of Jamílu and at *Knew* that of Naromammi. These all are in a good state of preservation and that seems all that is known about them at present. There are shrines everywhere in the valley, where snakes, trees, springs, rivers and everything is worshipped.

LUDHIANA DISTRICT.

LUDHIANA TOWN.

1. *Shaikhonwáli masjid and tomb*, brick buildings near the fort, but hidden from it by high intervening houses. The mosque has two minarets and three domes. It is only 39' 4½" × 12' 10½" outside. The walls are thick, consequently the inner rooms are small. It was built in the time of Aurangzeb.

2. *Khánqah of Sulímán Shah Chishti*, a square domeless tomb, whose sides measure 27' 4". Walls are four feet thick. There is no inscription. It was probably never finished. A small mosque in the enclosure is modern.

3. *Khánqah of Saiyad Ali Sarmast*.—Two tombs and a mosque are in the enclosure. One tomb is octagonal each side being 15' 11". The walls are 7' 6" thick. The inside room is a square measuring 23' 1½". Alternate sides are open. Underneath is a *tahkhánah*. The second tomb to the north of the first is 23' 11" square, but only a few feet high above ground, it having been built on a lower platform and being now filled in with earth. The mosque to the south of the first tomb is 41' × 19' 6", with walls 4' 1½" thick. According to an inscription it was built in 978, A. H.=1570, A. D. The first tomb was probably built in the time of the Tuglaqs.

4. *Khánqah of Shah Qutb*, west of the road going to Phillour. It is 21' 6" square. It is known to have been standing for the last 600 years. It has, however, no inscriptions. The walls of the enclosure and the pavement are evidently of bricks from Sunet.

5. *Khánqah of Saiyad Ali Buzarg*.—A brick tomb said to have been built 300 years ago.

These five tombs and mosques are in charge of the resident Shaikhs, who are responsible for repairs.

6. *Coss Minárs, i. e.*, pillars marking the distance of a coss on the road, like our mile-stones, (1) one is about one mile east of Ludhiána; (2) another is about three miles east from the town; (3) one near the village of *Sannahwāl*; (4) one near the sarái of *Lashkari Khan*. They were built in the time of Jahángir, and are now nearly perfect.

7. *Chapar, temple of Māri Guga*.—It has been in existence 80 years. Attendant Brahmins are responsible for repairs. There is a great annual fair.

8. *Kanech, baoli*, now in ruins. It had some underground rooms or *takhhanas*. It is said to have been made in the time of the Sikhs.

9. *Lalton*, seven miles south-east of Ludhiána. A brick fort built by the Sikhs now inhabited by the people of the town.

10. *Gangrána*, 15 miles south of Ludhiána, a *Burj*, or brick tower, now in ruins. It is the remains of an old Sikh fortress.

11. *Tahara*, 27 miles west of Ludhiana, *Magbara of Shah Ishqwalla*, a brick tomb needing repairs to plinth and dome, the latter of which is altogether destroyed. It is situated in the common burial ground and is not looked after at all.

12. *Tahara, Magbara of Shah Diwan*, one mile west of the town. It is said to have been built in the time of Akbar. It has a grant of 190 bigáhs of land attached to it for maintenance.

13. *Hatur or Arhatpur*, 34 miles south-west of Ludhiána. Here Mahávira is said to have performed *chár-mansa*, or a four months' residence in the time of Kanakh Khetu Rája. At that time the place was called Aichata Nagari, see 14th and 15th Chapters of the *Dharmkháta*. General Cunningham* says, Aratpur was certainly Badhaur. Arhatpur of course is named from Mahávira, the Jaina Tirthánkar or Arhat. Near the place old coins and remains are found.

14. *Hatúr, Magbara of Rai Firozwala*, near the village. The people of the place say it was built in the time of Humáyún. It needs some little repairs. The heirs of Firoz still reside here and hold charge of the buildings.

15. *Hatúr, Masjid, 'Azmat Khanwali*, a brick mosque said to have been built by Azmat Khan in the time of Shah Jahan. It is not now used.

16. *Hatúr, Math Nikka Malwala*.—It is partly in ruins, its platform requires repairs. It is known to have been built in the time of Humáyún. It is now no longer used.

17. *Hatúr, 'Idgah*, one mile to the north-west of the village. It is of brick and is a very old building, but its date is unknown. It is now no longer used.

18. *Hatúr, Masjid Barkhurdar Khanwali*, a brick mosque of the time of Akbar now no longer used.

19. *Hatúr, Masjid of Rai Jali Khanwali*, a brick mosque in the village now no longer used as it is in ruins. It is said to be 300 years' old.

20. *Lamma*, six miles north-east of Hatúr, *Gurúdwara*, erected in memory of a visit paid to this place by Gurú Gobind Singh, 160 years ago. It was built 70 years ago and is no longer used.

21. *Bhir*, two miles east of Suhána, a place like a mosque, built by Muhammad Gauri in 1191, A. D. He encamped here after conquering Bhatinda, and was told in a dream to build it. It is named Bhir after a faqír who lived here 120 years ago.

* Archæological Survey Report, Volume XIV., page 67 Article, *Janer*.

BAHLOLPUR.

22. *Maqbara of Husain Khan*, a brick tomb built in the time of Akbar and still in fair order. It is octagonal outside, each side measuring 21 feet 6 inches. Inside it is 24 feet square. Height of walls 35 feet. Two storeys. It has a double dome.

23. *Maqbara of Nawáb Bahádur Khán*, son of Husain Khán, 100 yards north of Husain's tomb. Outside it is octagonal, each side being 18 feet. Inside it is also octagonal, each side measuring 10 feet 5½ inches. The walls are 22 feet 11 inches high, and they slope slightly. There are many graves near this tomb, which is in better order than that of Husain Khan's.

24. *Maqbara of Aláwal Khán*, Suba of the Dekkan, built in the time of Sháh Jahán. Outside it is octagonal, each side being 21 feet. Inside it is 24 feet 1½ inch square. The walls are 31 feet high from the ground to the parapet. The dome is pear-shaped and is probably double. This tomb is situated south-east of Bahlolpur, close to the town.

25. *Tomb of Dáúd Khan*, Rasáladár, built in the time of Sháh Jahán. It is 29 feet square outside and 16 feet 4 inches inside, and has one arched opening in each side. The dome was square, and at each corner was a small square cupola. It is now in utter ruin. It is now used as a house for storing farm produce.

26. *Mosque and Maqbara of Kamál-ud-din Khán* of brick, built in the time of Sháh Jahán. The resident attendant looks after repairs. The buildings are in perfect order.

27. *Khanqah of Abd-ur-Rahmán Khán and Shah Jamál*, a brick tomb, built about 160 years ago. Attendants are responsible for repairs.

28. *Bungalow of Námdár Khanwála*, a house, built in the time of Sháh Jahán, by Námdár Khan. It is of brick and is in perfect order. The Zaildár is responsible for repairs.

29. *Masjid Bilwanwáli*, a brick mosque, built by Kámdár Khan in the time of Sháh Jahán. It is only 24' 7" x 16' 3". It is in good order, and under the supervision of Fath Khan who is responsible for repairs.

MACHCHHIWARA.

30. *Masjid Suján Sháhwalí*, a brick mosque, built in the time of Muhammad Sháh by the ancestors of Sayad Qásim Ali. It needs but little repairs. The people of the Mián-wallah Mahalla use it for worship and attend to it.

31. *Mosque of Mihr Ali Sháh or Qázi Masjid* constructed of stone in the time of Sikandar's Lodhi, 923, A. H.=1517, A. D., by the lady Fath Malik. It is in good order, and is used for public worship.

32. *Ganj-i-Shahídín*, place of martyrs, some brick tombs in a grave, west of the town. It looks like a general burial ground, and is no longer used. It is probably the tomb of those who fell in the battle of Machchíwára in 1555, A. D.

33. *Diváli Derí, Bhadr Káli*, a brick temple, one mile west of the town, built 90 years ago. It is used for worship, and is kept in repair by the resident faqir.

34. About a mile west of the town are the remains of an old mosque which was built of blocks of kunkur. It measured over all 42' x 18'. All round about it are many graves in ruin, and the ground is covered with remains of buildings. Many of the bricks are of large dimensions showing great age. The people show a well in which is now a plain stone, but they say that it had once an inscription on it that the man who sank it had previously sunk 360 wells in Machchíwára. There are some five wells to the west of the town in the sand. They are built of large bricks. Hence it is inferred that the town formerly extended towards the west.

35. *Gurudwāra of the Guru Sahib*, a brick *Sikh temple*, built 100 years ago by Sodhi Karm Singh, to commemorate a visit of Gurú Gobind Singh to this place. It is used for worship, and is in possession of a resident Akáli. The palace of the Sodhis of Machchíwāra is in utter ruin. It is close by the Police rest-house at the west end of the town.

36. *Meghan*, four miles south of Thánah Khannah, a *grove of trees* and a tomb. The grove is held in high esteem by the natives, who will not cut down a tree. The tomb has been in existence the last hundred years. There is another grove, six miles north of Khannah, and one more, 5 miles west of that town.

37. *Pír Mubárah*, eight miles south of Khannah, a grove of trees and a brick tomb.

38. *Sarai Lashkar Khán*, eight miles west of Khannah, a brick sarái, built in the time of Aurangzeb Alamgír. It is still in use, and is in possession of Government, by whom a chaukidár is entertained. There is a similar sarái in *Khannah* itself.

39. *Khannah*, a *báoli* of brick, dry and in ruins. It was made by Mussammát Dya Kaur of Khannah. It is not looked after, and is now in possession of Government.

40. *Rahaon, Masjid* of brick, built by the ancestors of the lambardárs of the place in the time of Sháh Jahán. Repairs needed.

41. *Coss Minar*, near the village of Rájpután. It was erected by Jahángír on the road leading from Dehli to Lahore.

42. *Sunet*,* a mound, three miles west of Ludhiána, on the Ferozpur road. General Cunningham obtained over 1,000 coins from this place. He does not mention the small square copper coins containing on one side the Buddhist wheel and on the other names of Rájás in old Sanskrit letters. These are still found. On the mound, besides coins, impressions of seals in burnt clay, seals in stone and copper, beads, carved bricks, large bricks, dice, glazed pottery and many other antiquities are still found. Impressions of coins of the Yandheyas in clay are also found.

*Umbála city. Amin Chand - Safar
rāma p. 4 sq.*

UMBĀLA DISTRICT.

THĀNESAR. (*Str. sthānīśvara*) Alberuni I, 199

1. *Tomb of Sheikh Chillí*, in the east part of the fort, mound. It is of white marble and octagonal. The neck is circular and the dome pear-shaped. As it stands on a high site, it is visible for many miles. There is no inscription. To the west of the enclosure is a small oblong tomb also of marble. It is not known who the Sheikh was.

2. *Jama Masjid*, a mosque of solid masonry, a short distance west of Sheikh Chillí's tomb. It is now in ruins, but it was formerly the principal mosque of the place. It is said to be 400 years' old. It is now no longer used.

3. *The Pathariya Masjid*, a few yards from the south-west corner of the enclosure of Sheikh Chillí's tomb. It is built of red sandstone, and is a long room $36' 1\frac{1}{2}'' \times 9' 9''$ inside, and supported by four pillars and six pilasters. The roof is of great beauty being covered with geometric and floral designs. This mosque has sloping fluted minarets at each end of the west wall. There is no inscription. Among the debris and in the stairs and wall of the enclosure are some portions of sculpture from Hindu temples. These, however, are of close grained light brown sandstone. Some old bricks measure $15\frac{1}{2}'' \times 8\frac{1}{2}'' \times 2\frac{1}{2}''$. The site is therefore very old. But the building though built like a Jaina temple has certainly nothing in it either of Jaina or Hindu origin.

4. *The Chiniwali Masjid*, a mosque at the north end of the bazaar of the town. It is built on a high platform of shops. Outside it is 54 feet long. Inside it is divided

* Archæological Survey Report, Volume XIV, pages 65-67.

*x The minarets of the mosque
are not fluted, but they
built on round pillars of
Jain Mandir which have*

into three rooms which are covered with low domes. There is an octangular minaret at each end of the eastern wall. These minarets and the eastern facade were covered with inlaid enamelled flowers. On the left minaret is an inscription which gives the date in chronogram, and in figures 973, H = 1565-66, A. D. :—

داد هاتف مرا ز غیب ندا

یاد حق کن بخانه معبود ۹۷۳

This mosque has lately been restored, and the flowers repainted in water colours.

Near this mosque is another smaller mosque, in the yard of which is a grave on the head-stone of which is the following :—

سال تاریخ بنائی که میان معنی کرد

خرد گفت آن مسجد عالی شده اسم

This shows that this stone came from a mosque built in 1039, H., the 2nd or 3rd year of Shah Jahan.

5. *Tomb of Jalāl-ud-dīn*, a square building of red sand-stone each side measuring 18' 4". It is situated west of Sheik Chilli's. Jalāl-ud-dīn died in 989, H. = 1581, A. D. There is no inscription to tell us when the tomb was built. To the west of the tomb is a mosque and close by are numerous buildings, such as *tahkhanās*, guest-houses, &c. The whole are in bad condition, as the proceeds of the tomb, gifts and grants seem scarcely enough for the support of the numerous people attached to the tomb. In the walls of these buildings are several inscriptions evidently rescued from mosques and other buildings now no longer in existence. One is broken ; it is as follows :—

بنام خدا و امید شفاعت مصطفی در عهد سکندر شاه سلطان السلاطین ملک بایزید

حشام علی غرخسی خیل شقدار (اجمیر)

We are not told what Malik Bayazid did in the time of Sikandar Lodhi ; probably he erected a mosque or an alms-house. He was of the Gargasai Khail and was Deputy Commissioner of Ajmere. Another inscription is of the time of Muhammad Tuglaq :—

بعهد دولت شاه جهان محمد شاه * بنا مسجد کرده بعون و فضل الله

نصیر ابن علی کوتوال تھانیسر * بسال می و نه هفتصد و چهارم ماه

This tells us that Nasir, the son of Ali, Kotwal of Thanesar, built the mosque in 739 in the reign of Muhammad Shah (739, H. = 1338-39, A. D.)

A third inscription is as follows :—

بنا دروازه این طاق محمود * بهجرت هشتصد و هشتاد و نه بود

بعهد دولت بهلول سلطان * بامر خان اعظم خان خانان

ملک اسحاق یوسف کرد اتمام * خدایش باد این توفیق و انعام

This shows that a door to a dome (?) was made in the year 889, H. = 1484, A. D., according to the order of the Khan-i-'Azim, by Malik Yusaf Ishaq, in the reign of Sultan Bahlol.

The fourth inscription is of the time of Humayun. It is from some mosque :—

شد این مسجد بنا از فضل بیچون * بعهد دولت شاه همايون

بده تاریخ نهصد با چهل سال * بهمت شاه بردي نيك افعال

i. e., Shah Bardi in 940, H. = 1533-34, A. D., made the mosque. These inscriptions throw light on Thanesar in the times to which they relate. They show that the Muhammadans

were busy with building mosques and adding things thereto. The most interesting inscription, however, in Thanesar was one on the lintel of a doorway to a grave-yard. It was inscribed for a mosque, on the back of a pilaster which had probably once done duty as the jamb of a doorway to a Jaina temple, as the other side is beautifully sculptured. Imp
 // It is now in the Lahore Museum, Mr. Meredith, c. s., having used his influence when acting as Deputy Commissioner of Umballa to secure it. The inscription is as follows:—

بنا مسجد بعد شاه اعظم * مکندر شاه دین دار معظم
 ملک شادی خانے یافت توفیق * برای محض الله کرد تحقیق
 بدست تاریخ هفتصد و تسعین * مرتب شد ولی با زیب و تزیین
 محلے اندر آن مسجد گذارد * دعا ایمان مکمل را یاد دارد

This, stripped of its poetry, tell us that Malik Shādi Khan built a mosque in 899 in the reign of Sikandar Lodhi, 1493-94, A. D.

None of these seven inscriptions are noticed by General Cunningham.

6. *Tank of Kurukshetra*, south of Thanesar. A small rectangular lake 3,546' × 1,900'. In the middle is an island 580 feet square. It is connected with the north and south banks by two broken bridges 26 feet broad. On the south bank are many temples and ghâts. Round the trees and leaning against the temple walls are many fragments of images of great age. Many of them are distinctly Jaina. To the south of Thanesar and connected with the large tank is the large and irregular tank of Sunet. Here again are many fragments of images. This Sunetsar has more signs of antiquity about it than any other part of Thanesar. It is astonishing, however, that a place of such known antiquity as is Thanesar should possess now so few remains of olden times. The Muhammadan inscriptions quoted above show that the religion of Islām was the religion of the rulers of Thanesar for several centuries, and this may account for the absence of sculpture.*

7. *Old Fort at Thanesar*.—This is now all in ruins. It consists of nothing more than a high mound covered all over with debris. Towards the east, the tombs of Jalāl-ud-dīn and Sheikh Chillī are built on portions of the mound. West of the tomb of Jalāl-ud-dīn are the ruins of a *red sand-stone mosque*, which must at one time have been of great beauty. To the north of the mound are the ruins of some old palaces which once had some architectural pretensions. The whole of the town of Thanesar and its surroundings seem given over to decay. Whole bazaars are tenantless. The tombs and mosques mentioned above are, however, kept in fair order.

8. *Shāhabād*, 17 miles south by east of Umballa, *masjid of solid masonry*. For the last 100 years the Sikhs have appropriated this building. They keep a Granth here, and call the place "*Mastgarh*." It is supposed to have been built in the time of Shāh Jahān.

9. *Thuska*, 20 miles south by west of Umballa, *tomb of Shāh Blik*, a large square masonry building with a turret at each corner and a dome in the centre, 150 years' old. It is in perfect condition, and is used as a place of worship by Mussalmāns; it has an annual fair.

SADHAURA.

10. *Sadhaura*, a small town, 30 miles east of Umballa. Its mound, fort and ruins show it to be a place of some antiquity. The old coins found in its bazaars show that its vicinity contained places of trade, at least 2,000 years ago.

Tusi Masjid or the *Pathariya Masjid* in the west of the town. Its central and northern dome have fallen in and the southern one is broken. It had a minaret at each end of the western wall, and one on each side of the Mihrāb. The building is all

* For an interesting account of Thanesar and its neighbourhood, see Archaeological Survey Report, Volume II., 212-223 & Volume XIV, pages 86-106.

of stone, and was probably built from materials taken from a Hindu temple, as some of the stones are sculptured. There are no inscriptions, but the inhabitants say that the chronogram شهر پور زیب (city full of ornament), which gives 732, H. = 1331-32, A. D., is the date of the mosque and also of Muhammadan Sadhaura, but the old sculptures in various parts of the town show that it was in existence long before that.

11. *Tomb and masjid of Abd-ul Wahab*, a short distance south-west of the Tási Masjid. Of the tomb only the doorway and lower walls of the original building are left. They are of stone. The doorway is very fine. It is not arched, but has brackets with heavy bosses. Over it is a small inscription, سال مرمت ۱۱۳۷ = year of repairs 1137, A. H., 1724-25, A. D., when probably the present dome was put on the old tomb. The mosque is of the time of Aurangzeb. It is 33' 3" × 13' 6" with walls 2 feet 9 inch thick and a verandah 4 feet 3 inch broad. The whole of the eastern facade was once covered with enamelled flowers let into an enamelled ground. Round the frames of the arches were enamelled texts from the Qurán also let into an enamelled ground. The inner arches have over them inscriptions in enamel. The one over the central arch gives the date and the name of the builder of the mosque, the Emperor Aurangzeb 'Alamgír.

It is as follow :—

شاه عالم گیر معنی الدین محمد بوظفر
 کز وجودش زیب دفتر اورنگ شاهی را مزامست
 مسجد عالی بنا فرمود با صدق و صفا
 مسجد گاه قدس کارائیش ده هر دو مزامست
 جلوه گر گشته بصره عالیجناب
 قطب اقطاب زمان کز خاندان مصطفامست
 پیر دانش ره سوی تاریخ اتمامش نمود
 مسجد گاه قدسی عالی جای باصفامست
 ۱۰۸۰

The last line is the *tárikh* or chronogram, and gives the date 1080, H. = A. D., 1669. All three domes of this mosque are double. The side ones are elongated, the central one round.

12. *The Qází's masjid* in the middle of the town. It has only its south dome still standing. Its eastern facade was covered with tiles laid in stucco in most intricate geometric patterns. It has inscriptions still legible. They bear the dates 1054 and 1055, H = 1644, 1645, A. D. Outside this masjid are some sculptured stones.

13. *Two old gateways* of brick, one near the Qází's masjid. They are ornamented with tiles in stucco. One is dated 1029. They were erected by Qází Abul Mukárim and Abdul Muhammad in the reign of Jahángír. One of the gateways leads into a courtyard. The other stands on the cliff overhanging the river which is always undermining it, so it must fall ere long.

14. *Tomb of Shah Qamís*,* father of the builder of the gateways, is just over the river on which Sadhaura is built. It is a large grave-yard containing many tombs. Sháh Qamís was a celebrated faqír in the time of Akbar. He died in 992, H. = 1584, A. D.

15. *Buria*, four miles east of Jagádhri, *Rang Mahal*. A large old Muhammadan residence. Outside it is unsightly. Inside it has massive arches of stone masonry; there is no wood used in the whole building. It is supposed to have been built in the time of Sháh Jahán and by him. It is not used.

* For a short biography of this person, see *Khazinat as Safa*, Volume I, page 135, Nawal Kishore, Lucknow, 1873.

16. *Kapil Mochan*, 12 miles north of Jagádhri, *ruins and remains* of temples. These consist almost entirely of sculptured fragments which were dug up on the site of the present building, or in their immediate vicinity. The sculptures are chiefly of Hindu gods, but some of them are architectural ornamentations and are exceedingly beautiful. There are two small Sanskrit inscriptions, both fragmentary. They are given by General Cunningham.*

17. *Foksa* (*Bhaksa* on map), nine miles south of the Thána Mullána, *tomb of Sheikh Ahmad*, date 788, H.=1386, A. D. It is still in good preservation and is used as a place of worship.

RUPAR.

18. *Rupar*, 44 miles north by west of Umballa, on the left bank of the Sutlej, is a very old place. It possessed an old high fort, now completely dismantled. Old bricks from it are found in the buildings of the town of Rúpar. They are of great size. There are no other Jaina or Hindu remains.

Tomb of Sháh Khálid, a mile-and-a-half east of the tahsíl. A Muhammadan tomb in good preservation, used as a place of worship. Tradition gives some remote probability to this *Shah Khálid*, being the *Shah Khálid*, mentioned by Farishta in the introduction to his history,† as being Governor of Kábul, but who being removed would not return to 'Iraq but settled in Koh-i-Sulimán.

19. *Tomb of Gujari, Masto*, east of Rúpar about a mile on a hill. A large domeless tomb made of kunkur. Outside it is 35 feet 6 inch square, inside 22 feet 10 inch. It was never finished and no one is buried in it. The traditions with respect to this tomb are somewhat mixed up with those of Shah Khálid, who lived in the first century of the Hijrah, whereas the tomb of Masto, as it is called, is at most no older than the time of the Tuglaqs. The hill is being washed away, on which the tomb stands, but as yet the tomb is uninjured.

20. *Pathán tomb*, west of the town of Rúpar. Outside it is 63 feet 8 inch square. The inner room is 25 feet 3 inch square. Each side has a large arched recess 23 feet 6 inch wide. The outer walls are 35 feet high. There are no corner towers or cupolas. There are two domes. From the top of the inner dome to the floor it is 43 feet. This inner dome is a little less than a foot thick at its central opening. The neck of the dome is octangular each side being 16 feet. The tomb contains no mihráb and no inscription. It is said to be the tomb of Jamal Khan, of whom no one knows anything. He may be a relative of the men buried at Bahlolpur or Sirhind. The style of the whole of these tombs is very much alike.

21. *Colonnade of red sandstone* in the middle of the town of Rúpar. The part now in existence 39 feet long and 10 feet 3 inch wide. The pillars are $17' \times 15\frac{1}{2}'$ and are 4 feet 10 inch high. Between the pillars are openings of 6 feet $2\frac{1}{2}$ inches. The capitals and bases and brackets follow the style of the same things in the tomb of Khizr Khan at Sonapat. Outside is a *chajja* or eaves supported on brackets. On the architrave is a broken, undated, nameless Arabic inscription. In buildings in the vicinity there are sculptured stones which evidently belonged to this building. There is no tradition about this place. It must be the ruins of the commencement of a large mosque which never reached any further development. The colonnade is now in charge of Saiyad Qudrat Ullah who uses it for a stable.

22. *Chamkaur*, 11 miles west of Rúpar, *Sikh Shrine*. The last two sons of Guru Gobind were slain here. Two had just before this been put to death in Sirhind.

23. *Morindah*, 14 miles south of Rúpar, *three old sculptured pillars*. They are 4 feet $3\frac{1}{2}$ inch high and are about 1 foot broad and $7\frac{1}{2}$ inches thick. They are sculptured after the fashion of pillars in old Hindu temples. The tradition is that they were brought from the hills. They are now in a small temple north of the town. Two are used as door posts, and one stands up alone against the temple wall.

* Archaeological Survey Report, Volume XIV, plate XXV.

† Page 17, Lithographed Edition of Nawal Kishore, Lucknow, 1865.

24. *Kharar* or *Khurr*, 26 miles north by west of Umballa, *remains of old temples*. To the south-west of the town is a large tank, at the north-east corner of which is a group of modern temples under some pīpal trees. Under these trees and by the sides of the temples are many fragments of ancient sculpture evidently of Jaina origin. Close by at *Churon-k-majri* are some more sculptured remains worshipped by the sweepers. Large bricks are also found. The people say all these things were obtained from the tank: So that there was once a temple which was destroyed and its materials thrown into the tank. Tradition and history are silent about the place.

25. *Mani Majra*, 13 miles east of Kharár, *shrine of Mansa Devi*, built about Sambat 1785 = 1728, A. D. The temple is of solid masonry in an old Hindu style. It has many coloured decorations. There is an annual fair.

26. *Mani Majra*, two miles north of this place at *Voysa Tibba*, a *Hindu temple* of brick faced with red granite (sand-stone?) and decorated with sculpture. The Hindús use it as a place of worship and pilgrimage. There is a fair twice a year,—date Sambat 1855 = 1798, A. D.

27. *Naugazas*, (nine yarders) at *Kirdhan* two miles east of Umballa Cantonment. It is used as a place of worship and people resort there every Thursday. There is a second *Naugaza* at *Rúpar* 800 feet west of the tahsil. It is in good condition but is not used.

PATIALA STATE.

Patíala territory stretches into the Amballa district. The old towns of Bunnúr and Sarhind and Pinjaur are situated in those parts of the Patíala State which adjoin the Amballa district.

Bunnúr is 13 miles north by west of Amballa. It is a town of many ruins. Only one has any architectural pretensions. It is called *Mekka-ka Naql* or copy of Mekka, and it is situated to the north of the town. It is a walled enclosure, 77' x 65' outside and 63' x 51' 9" inside. Each corner has a sloping embattled tower or minaret. The *mihrab* is flanked with two such minarets as is also the southern door. The ornaments are geometric designs in stucco. There are no legible inscriptions: one in stucco over the *mihrab* is very much injured. No one knows who is buried here. The style of the architecture agrees somewhat with that of the Pathariya Masjid at Sadhaura, and that of the Pathariya Masjid at Thánesar. Shaikh Chillí who is buried at Thánesar is said to have been from Bunnúr.

SARHIND OR SAHRIND.

Sarhind is 30 miles north-west of Amballa. In the time of Fíroz Tuglaq it was made the head-quarters of a separate district, and in the time of the Moguls it rose to be a town of great importance. It was sacked by the Sikhs in 1122, H.; the inhabitants have a chronogram of this event سهرند خراب (Sahrind destroyed). It was again sacked by the Sikhs in 1172, H., and another chronogram سهرند خراب (Sahrind altogether destroyed) states the fact and the date 1172, H., or 1758, A.D. In December 1763, A.D., Zain Khán, the Affghán governor of Sarhind, was killed in battle with the Sikhs, and "Sarhind itself was totally destroyed." The present town of Sarhind is situated on the site of one of the many *mahallas* of old Sarhind. It is in ruins. The site of the old town is a sea of old foundations and brick ends. There are, however, some buildings pretty nearly intact. There are two mosques in ruins in the middle of the site. Towards the north-west are the ruins of the *Butcher's mosque*. This was a building cascd with stone, with one large central dome, and two domes towards the north and two towards the south. All the domes have now fallen in as have the northern rooms. There remain the central and southern rooms. The inscription stone has disappeared.

There are two large and several small tombs to the north of the Butcher's mosque, about a mile. The largest is called the *Tomb of the Ustád*. It is 78 feet square and stands on a platform 8' 7" high and 128' 11" square. The inner room is 27' 9" square.

The outer walls are 33' 7" high from the platform. The archways in each side are 29' 7" high and 23' feet broad by 17 feet deep. The outer dome is 43' 2" in diameter and 5 feet thick. The second or inner dome is four thick. The space between the two domes is 15 feet. The total height of the building is 69 feet above the platform.

Two hundred yards west of the Ustád's tomb is that of the *Shágird*. It is 70' 6" square outside, and stands on a platform 10' 4" high and 144½' 7" × 143' 4". The inner room is 23' 10" square. Outer walls are 37' 3" high from the platform. The arched recesses in each side are 32' 6" high and 23' 4" broad. The neck of the dome is octangular, each side measuring 15' 7½". The inner dome is 37 feet high from the floor and at the central opening 2' 4" thick. Between the domes is a space of 25' 7½".

Nothing is now known about these two tombs. There are no inscriptions.

About a mile west of the *Shágird*'s tomb is one called by the name of *Mír Mirán*. It is of stone and is 46' 9" square outside and 26' 4" inside. Its outer walls are 31' 6" high. It is built on a platform 139 feet square. The dome is hemispherical and is supported by an octangular neck, each side of which is 14' 9". There are corner towers 10 feet square. The materials used in this tomb are from some old Hindu temple. Some of the pilasters are built in intact. Gurgoyles of Hindu origin convey the water from the roof. Some extra pillars were once loose in the tomb. They have been carried to the adjacent village and used as pillars in Dharmasallás. An inscription found in the east wall of the building is as follows:—

رحلت كردن شاهزاده ميهان بنت بهلول شاه سلطان يازدهم ماه مهر روز جمع منه
'حدي و سعمائيه و بناء ابن حظيره در عهد شاه جهان مكر شاه سلطان خلد ملكه و ملط نه
۹۰۲

This informs us that Subhán, daughter of Bahlol Lodhi, departed (this life) on Friday, the 11th of Safar 901, H. (1st November 1496, A. D.), and that this tomb was erected in the time of Sikandar Lodhi, the next year 902, H. (1496-97, A. D.). So this is the burial place of a king's daughter. *Mír-i-Mirán* may have been her husband. This tomb is known by the name of *Háj*. The tomb of *Táj* is to the north of Ustád's tomb. It is of brick, and is 43' 3" square outside and 27' 6" inside. It has one dome only. *Táj* is said to have been another noble lady. There is no inscription and nothing is known for certainty about the tomb or its occupant.

The Fort of *Sarhind* now in ruins, is about a mile to the east of the present town. It was built by Fíroz Tuglaq who called it *Fírozpur*, a name it no longer retains. Here were killed Zorawar Singh and Fath Singh, children of Gurú Gobind Singh, together with their mother Máí Gújarí. Hence the Sikhs, who have erected a Gurudwára over the spot on which the murder was committed, account the place as accursed.

The bridge over the *Sarhind choa* is of the time of Shah Jahán. It rests on a solid pavement and is well protected by approaches.

To the east of the river are the gardens and sarái known as '*Amm Khass*. They are of very little archæological importance. Close by the road is a tomb on the grave stone, of which is an inscription with a chronogram باد بهشتش باد (may paradise be his). This gives. 1014, A. H. = (1605-6, A. D.). The tomb is octagonal and has sloping walls, and Hájí Muhammad is buried in it. Between this tomb and the '*Amm Khass*' is a burial ground, one of the graves in which has a nameless, dateless Arabic insc. ر. ا. ع. ا.

To the north of *Sarhind Fort* is another group of tombs amongst which is that of *Sháh Zamán*. Another tomb is that of Shaikh Ahmad* Mujaddad, Alif Sání, Farúqí, Kábuli, Sahrandí, who lived in the reigns of Akbar and Jahángír from 971 to 1034, H., and from whom the spot derives its supposed sanctity. This group of tombs is much frequented by Affgháns, who have of late repaired the tomb of Ahmad. All this part of *Sarhind* is covered with ruins of tombs and mosques, which no one looks after or repairs. Several of these have double domes and were at one time buildings worthy of note. Many have been knocked down to supply ballast to the railway.

* For an account of this man, see *Khazinat-ul-Atfiya*, 1st Volume, pages 607-619.

PATTIALA STATE.

Pinjaur is three miles south of Kalka on the Kalka and Amballa road. It is a very old place and is full of antiquities in the shape of sculptured stones, remains of temples, inscriptions, &c.

284
1814-38
The gardens at Pinjaur are built in terraces, each of which is supported by a stone wall. The whole garden is surrounded by a stone wall also. These walls contain sculptured fragments. Just on entering Pinjaur from Amballa, the road crosses a bridge, the walls of which are also full of sculptured stones. The walls of every house and temple in the place are full of similar remains. In the bazar are several pillars. To the west of the road is the site of the temple of *Bhīm*, where there are some most indecent sculptures. In some fields beyond this is the temple of *Baijnāth*. Like that of *Bhīm* it is now only a collection of hewn and sculptured stones. *Lehna Singh*, *Kabir Panth* has made a collection of fragments and built them into the walls and ghāts of a tank and of a house. The mosque of the place also contains sculptured fragments. *Dhārā Chetr*, a *baoli*, in the middle of the bazar is crammed full of antiquities. To the west of the place in some fields is a *Guga*, where are remains of some *Jaina* images and temples. Every where indeed in Pinjaur, there are signs that this place was once full of temples. It is now the property of the Mahārāja of Pattiala. No one except *Lehna Singh*, who is no longer a Pattiala official, looks after the remains.

Many drawings of the fragments found in Pinjaur were drawn by the Punjab Circle of the Archaeological Survey in the tour of 1888-89. One Sanskrit inscription, still undeciphered, was secured for the Lahore Museum. Copies were obtained of the inscription in the *baoli* of *Dhārā Chetr*, and of the one in a *baoli* about half a mile out of the village. No inscription is now in the mosque or its walls though General Cunningham mentions two, one of which is undoubtedly the one in the *baoli*. The present inhabitants say that the old name of the place was *Bhīm naggar*, so called from the temple of *Bhīm*; another old name was *Dhārā naggar* from the *baoli* *Dhārī Chetr*, the field of streams.

SIMLAH DISTRICT.

1. *Hāt Kothi*, in Jubal State, three marches beyond *Kohkái*, which is four marches from Simlah. Stone temple with an inscription.

2. *Akra Patákra*, between 30 and 40 miles up the Sutlej from Simlah, on a precipitous edge of the river are an inscription painted and a cave, or recess in the rock. The character is curious, being something between cuniformal and Arabic. The two inscriptions mentioned above were copied and sent to Mr. Fleet.

3. *Sarahan*, in Bashahr, stone temple to *Bhīma Káli*. It is reputed to be 1,800 years' old.

4. *Nirti* in Bashahr, stone temple said to be 800 years' old.

5. *Shina*, five miles north from Kasaulí, old remains. There are columns seven to eight feet high: the top of a 'Sikara' and other remains.

6. *Naina Devi*, in Biláspúr. The pujáris of the place have a copper plate grant about 7" x 3."

Biláspúr / *Vilāsa-pur*

Horcroft I 39.

Sukhet Horcroft I 43

Hand

I 45, 61

KARNAL DISTRICT.

1. *Pehoa* or *Pehera*, 16 miles west of Thanesar and 33 north-west of Karnál, old remains and inscriptions. The old remains are found all over the town which is situated on a very high mound on the left bank of the *Saraswatí*; especially are they found in the

yard of the temple of Garib Nāth. The people say most of these were exhumed in digging the well in the yard. The remains are now built up into the walls of the temple, well and yard. Outside these are pillars and sculptured fragments. At the top of the mound in the centre of the town other fragments were found. Two pieces are lying in fields east of the town. They are all from old temples. One mile to the east of the town on the same bank of the river is an old temple doorway, called *Viswamitra*. It is five feet 10 inches high over all, and four feet eight inches inside. From/amb to/amb it measures two feet 3½ inches. Its extreme width is four feet seven inches. The whole of it is in sculptured bands. It, together with fragments in Garib Nāth's temple, was drawn by the Punjab Circle Archæological Survey, Punjab Circle, in 1889. This is the most elaborate entire doorway in the whole of the Punjab. There is an *old Sanskrit inscription* in the outer eastern wall of the temple of Garib Nāth. It has just been translated by Dr. Bühler in the *Epigraphia Indica*, Part IV, 1889, pages 184—190. It is dated 882-83, A. D. It records the fact that "certain pious horse-dealers, who met at the Pehoa horse fair agreed to impose upon themselves and upon their customers certain titles or taxes, the proceeds of which were to be distributed among some temples, priests and sanctuaries in proportions duly specified." The names of 33 or 34 dealers are given as are the names of nine villages from which they came. The name of the king in whose days the inscription was made was Bhoja, "the supreme sovereign, superior king of great kings, supreme lord." The taxes were to be distributed among some temples at Kanauj and some at Pehoa.

There was another inscription in Pehoa. It is now in the Lahore Museum. It is in 21 lines and is of the time of Mahendra Pāla, who succeeded Bhoja. This inscription which was in great danger of being destroyed was rescued through the kind intervention of Mr. Drummond, Deputy Commissioner of Karnāl.

KARNAL TOWN.

2. *Cantonment Church Tower*, one mile north of the town of Karnāl, close to the grand trunk road. This is a fine massive old tower 100 feet high. The body of the Church was dismantled in 1841, and the materials moved to Amballa. The tower is ornamented with a large cross, and inside are the memorial tablets which were removed from the body of the Church when it was dismantled. The entrance gate has lately been renewed. It was built in 1806, it is not decorated. It is still in good order.

3. *Cantonment Southern Cemetery*, in the present station of Karnāl. It contains some fine monuments. Its numerous graves testify to the unhealthiness of the Cantonments. It has lately been put in order, and walks have been laid out for visitors.

4. *Cantonment Northern Cemetery*, close by the Cantonment Church tower. It was opened after the southern cemetery had been filled. Here General Anson who died before Dehli, 27th May 1857, was temporarily buried. Brigadier Halifax of the Dehli Field Force is buried here. The cemetery contains some fine monuments. It has been put in thorough order lately. (Many of the marble tablets on the grave stones were found missing when this cemetery was visited by the Archæological Surveyor, Punjab Circle, in 1888).

5. *Monument over the grave of Captain Bagshaw*, 17th Native Infantry, about 200 yards west of the Karnāl Kacherry, date 1807, A. D. This is a large monument, 25 feet square at the base. When Captain Bagshaw died, there was no cemetery at Karnāl. The monument has a large marble slab with inscription. The tomb has been enclosed.

6. *European soldiers' graves*, about 300 yards north of the Kacherry. Here several European soldiers are buried who died of wounds received on the way from Amballa to Dehli in 1857. There was not time to bury them in the cemetery a mile away. They were buried in one grave which is now surrounded by a wall.

7. *Ochterlony house*, a large mansion south of the civil station of Karnāl. It is in the possession of the Nawāb of Karnāl who does not however look after it properly. It was built by Sir David Ochterlony in a large well laid out garden on the right bank of the Western Jumna Canal.

8. *Colonel Palmer's House, Garden and gateway.*—This is a fine old house built by Colonel Palmer of the Indian Army. It is celebrated for the sphinxes over the gateway which were imported from Italy. They are of white marble and are works of art. The property now belongs to a Native Police officer, Kallían Singh, to whom Colonel Palmer bequeathed it.

9. *Dargah Kalandar Sahib*, 7294 H. 132-9, A. D. This tomb is said to be that of Sháh Sharf-ud-dín, known as Bu Alí Kalandar a faqír. It is east of the town close to the grand trunk road. It was erected by Gyás-ud-dín Tuglaq, or Muhammad, his son, in memory of Bu Alí. (It shows no signs whatever of being this age). The people of Pánipat say Bu 'Alí is not buried here but at Pánipat, where is a large tomb bearing his name. Within the tomb enclosure is a mosque with fountains built by Aurangzeb. Mir Haidar 'Alí of the Commissariat Department and Bikhári Lall of the Canal Department recently repaired the whole of these buildings at their own expense.

10. *Asthan Saiyad Muhammad*, known as *Miran Sahib*. This brick tomb is over the hand of Saiyad Muhammad who lost it in a battle with a Rája of Karnál, trying to prevent him marrying a Brahman's daughter. The tomb is used by faqírs. 286 H. is given as the date, = 899 A. D. It is probably a mistake. The place is in good order, having been lately repaired from Municipal funds.

11. *Vazír Khan's Sarai*; only the gateway is left; it is in the town. It was built in 1108 H. (1696, A. D.) by Wazír Khán, Prime Minister of Aurangzeb. The sarái has been built over. This gateway is now a private dwelling.

12. *Karna Tank*.—This masonry tank was made by Rája Karna† the founder of Karnál. Bhárá Mull, treasurer of Akbar, built a temple on the edge of the tank, which still exists. The tank is in possession of Government, is repaired from District funds, and is used by the Hindús as a bathing tank.

13. *Sarai Bhára Mull*, built by Bhárá Mull in the time of Akbar. Being pukka, it is in good order. It is in possession of Government, repairs and improvements are made from Municipal funds.

14. *Buddha Khera*, four miles north-east of Karnál. A brick wall on which according to tradition Bu 'Alí rode for 72 paces when he was going to do homage to the Darwesh Nizám-ud-dín Aulia. An annual fair is held here. The wall is said to date from 729 H. = 1329, A. D.

15. *Gharaunda*, 11 miles south of Karnál, *Bádsháhí Sarái*. Only the gateways are now standing, and they are considerably injured. The sarái was built in the time of Sháh Jehán, and must have been magnificent. The architecture of the gateways is somewhat after the style of the Qutb at Delhi, the flanking side towers having ribs or projections after the fashion of one of the storeys of the Qutb. The sarái was demolished in the mutiny to punish some rebels. It is now Nuzzúl property. Repairs were executed by Public Works Department about 12 years ago. Supposed date of original building 1048 H. = 1638, A. D. The ground plan and elevation of the northern gateway were drawn by the Archæological Survey, Punjab Circle, in 1889.

16. *Taráuri*, 10 miles north by east from Karnál, *royal buildings, sarái high walled garden, masonry tank, and town hall*. All these are now out of repair. 'Azím Sháh, son of Aurangzeb, was born here while his mother was on her way to Lahore. He erected the buildings here mentioned.

It is generally supposed that this place Taráuri or Taráin is the site on which Muhammad Gáuri and Prithví Rája fought two battles. Farishta is at fault here. He says the battle field was seven *koss* from Thanesar and 40 *koss* from Dehli, and yet on the banks of the Saraswati which runs north of Thanesar. After the battle of 588 H. (1192, A. D.) was over, the conqueror took the forts of Sirsa, Hánsí, Samána and Kahrám*

† For an account of this Raja, see Archæological Survey Report, Volume II, page 220.

* See Farishta, lithographed edition, page 58.

These are all far west of Taraurí. If the battle had been fought at this place, the conqueror would have advanced on Pánípat, Sonipat and Dehli. He did not do so. This is not the site of the battle in which Prithví Rája was taken prisoner. It must be sought for north of Sirsa and probably north of Bhatinda. At any rate, Farishta in describing the first battle, that of 587 H., says that Muhammad Gaurí had just taken the fort of Bhatinda† when he heard of the approach of Prithvi Rája. He moved out to meet him on the plain of Tarauri or Taráin which must have been near Bhatinda and not where Farishta places it. There is a place *Turroowála*, 27 miles south of Bhatinda and 20 miles north of Sirsa which is not far from the Saraswati, which flowed in the rains all about this district. This was probably the site of both battles. One thing is certain, Taraurí near Karnál was not the place.

17. *Habri*, 21 miles west of Karnál. *Naugaza*, tomb of Muhammad 'Ali, a giant who was killed here, fighting against the Rája of Theru. There was until lately an inscription on this tomb; it cannot now be found.

18. *Indri*, 15 miles, north by east of Karnál, *Fort*. The outer wall is in fair repair, but the inside is in ruins. It was of pukka masonry. It is used by the Nawáb of Kanjpura, in the possession of whose family it has long been.

PANIPAT.

19. The town of Pánípat is of very great antiquity. There are few signs, however, of great antiquity about the place, ~~except the mound on which the now dismantled fort once stood, and that on which the town stands.~~ One of the only signs of Hindú occupation of the place is a grave stone near the mosque in the fort. It has an Arabic inscription on one side. On the other side it is sculptured with flowers showing that it was once part of a temple roof. The old large bricks and the carved bricks of the fort were used in the construction of the mosque at Kabíl Bágh in the time of Bábar.

20. *Dargah Kalandar Sahib* inside the town. This is the *Panipat* tomb of Bú Ali.* He was supposed to be the son of Sálár Fakhr-ud-dín, and was born in 602 H. and died in 724 H., aged 122 lunar years. The tomb consists of a masonry dome with marble floor. Eight touch stone pillars support a dālán or hall. The tomb was erected by Khizr Khan and Shádi Khan, sons of 'Ala-ud-dín Muhammad Sháh Khiljí, Emperor of India. The pillars were erected by Razaqulla Khán, son of Muqarrab Khán, a hakim in the service of Akbar. There is a second outer porch of beautifully fine sandstone, with five carved pillars. Here the kalandar's ancestors are said to have been buried. The whole building is in good condition except the sandstone porch. It is accounted a very holy place by the Muhammadans. There was a jágir of Rs. 2,000 attached to it before 1857. As sedition was taught here, it was reduced to Rs. 1,000.

21. *Dargahs of Hakim Muqarrab Khan and of Shams-ud-daulat*, Lutfullah Khán. These are in the same enclosure as the tomb of Bú 'Ali. Muqarrab Khán is the physician mentioned above. Lutfullah Khán was one of the principal nobles in the court of 'Ala-ud-dín Muhammad Sháh. His tomb is dated 729, H. = 1329, A. D. The present Nawáb of Pánípat is descended from Lutfullah. Outside the enclosure of these graves and on the other side of the bazaar is the Naqár-Khána with the inscription "در جهان کوس شرف زد صادق" "Sádiq struck the noble drum" 1135, H. = 1722, A. D.

22. *Khanqah of Fakhr-ud-dín Hafiz Jamal*, father of Bu 'Ali, a short distance north-west of the town. It is a plain modern building which needs repairs. It is held in great esteem by Mussalmans. In the western wall of the enclosure is an inscription which was probably in the original building:—

امر بنا هذه العماره في عهد السلطان المعظم علاء الدنيا والدين ابوالمظفر مسعود شاه السلطان

منه ثلث واربعين و مئتا
Here the year given is 643, H. (=1245-6, A. D.) and the king's name is Ala-ud-dín

† Farishta, Lithographed edition page 57. Edition of 1865, Nawal Kishore.

* For a short account of him, see Khazinat-al-Ashya, page 326-28. Most books of Lives of Muhammadan religious worthies contain an account of Bu 'Ali.

Masáúd Sháh who reigned from 639-44, H. 643 may be the date of the death of Fakhr-ud-dín or of the erection of his tomb. This is the only inscription of the time of 'Alá-ud-dín known.

23. *Khanqah Makhdum Sheikh Jalál*, in the east of the town. Date 904, H. = 1500, A. D. It has a masonry done. Sheikh Jalál was a man of considerable repute in his day as he always had 1,000 people at his dining table. He died in 765, H. (1363 A. D.). The tomb was built by Firoz Muhammad Lutfullah Khán, Affghán of Pánípat, as the inscription shows :—

باني اين عمارت فيروز محمد لطف الله افغان پاني پتي در عهد سلطان السلاطين مكندر
شاه بهلول شاه سلطان بكرم باري تعالي توفيق يافت تا گنبد حظيره بند كي شيخ المشايخ
والاوليا شيخ جلال الحق والشرع والدين قدس الله مره العزيز برا ورد بتاريخ دوم
ماه شوال سنه اربع و تسعمائه

There is a second inscription which shows that a tomb had been erected on this spot 50 years before Jalál-ul-haqq* was buried here. It is in the lower walls of a building next to Jalál's tomb and is :—

باني اين حظيره بتوفيق كرد گار * مير معظم از ملك اسحاق لشكري
در عهد شاه باذل محمد شاه كه او * ممتاز چود گشته دگر عدل گستري
تاريخ بود پانزده و هفتصد از هجري * دوم ماه محرم بروز جمعه چو بنگري

This shows us that Mir Muázim built the tomb in 715, H. = 1315-16, A. D.

24. *Khanqah, Shah Wilayat, Shams-ud-dín, tank*, near the south gate of the town. The tomb has a marble floor and an adjacent mosque. Shams-ud-dín was the teacher of Sheikh Jalál above mentioned. Some repairs have been lately executed, others are needed. The tomb is kept in repairs from the revenue of the village of Hartalí in the possession of the Nawáb of Pánípat. The buildings look more modern than those of Sheikh Jalál's tomb.

25. *Salar Ganj*, a walled garden, sarái and masjid known by this name. These were built by Lutfullah Khán, but they are now in ruins. The present owners sell the bricks. The place is now used for a grave yard.

26. *Asthan Saiyad Mahmud*, a tomb of great antiquity. It needs some repairs but no funds are available. The Saiyad was a man of repute.

27. *Asthan Shah Fazil*, mosque and tomb of the Faqir Sháh Fázil, who was a celebrated man in the time of 'Alá-ud-dín Muhammad Sháh. The buildings are under the north wall of the town. They are out of repair. An annual fair is held here.

28. *Kabil Bagh Garden, masonry mosque and well*, one mile north-east of the city of Pánípat. The mosque was built by Bábar to commemorate his victory over the Emperor Ibrahim Lodhí. It is dated 934, H. = 1527, A. D. This date is that of the completion of the buildings, not of the battle. The mosque has been partially restored. The garden has disappeared. The well which has a suite of *sard khana*s or cold rooms going round it. It is in great disrepair.

29. *Ganj-i-Shahidan, Mound* over the warriors slain in the battle of Pánípat in 1525, A. D., and tomb of Ibrahim Lodhi who was killed there. There is scarcely any mound at all in this place which is on the road from the town to the tahsil. The tomb is one of ordinary bricks on a platform. The wall to the north has in it a marble tablet on which is the following inscription.

به قبر بادشاه ابراهيم لودي كي هه كه بمقابله باد شاه غياث الدين بابر پاني پتي مين
كلان جنگ مين ساهه فوج اپني قتل هوا ۹۳۴ هجري مين اور به قبر ۸۶۷ عيسوي مين
مرمت و درمست هوئي

This inscription has two gross mistakes in it. Babar's name was *Zahir-ud-din*, not *Giyas-ud-din*. The battle was fought in 932, H., not in 934. Moreover, the grave of Ibrahim was not on this spot at all.

* For an account of Shaikh Jalál, see "Khazinat-ul-asfia" pages 361-65.

30. *Mandar*, Ráma Chandrají in the town. A masonry temple with arched roof. It was built by Maharája Scindia, Mahratta, in 1793, A. D. and requires repairs. A grant of 57 acres it formerly enjoyed has been rescinded.

31. *Bhiwani tank*, a little north of the town. It is pukka and has a number of Hindu temples on the east. The tank is said to have been made by Mathra Das, Banniya, in the reign of Muhammad Sháh. The temples have some very old idols in them which are, however, so besmeared as to be almost unrecognizable. This is a sacred bathing place of the Hindús.

32. *Khanqah of Imam Badr-ud-din*, a mile south-west of the town. It is an immense establishment built 30 years ago in memory of Faqír Imám Badr-ud-dín by Muhammad Khán of Saháranpúr. It enjoys a grant of land from Government. An annual fair is held, and the place is highly esteemed by Muhammadans. Judging from the appearance of the place it must have been in existence for several centuries, certainly long before Muhammad Khan saw it.

33. *Khanqah of Imam Qásim*, 4 miles south-west of Pánípat, a pukka masonry, undated tomb, undecorated. Imám Qasim was a friend of Badr-ud-din's and the tombs of the two are equally venerated and equally need repairs.

34. *Samalka, or Sumbhalka*, 14 miles south of Pánípat, Sarái. It is now entirely in ruins. Its massive doorways of red sandstone now lie low, and the rooms of the sarái, are with few exceptions not at all habitable. It was built in the time of Sháh Jahán, 1628, 57 A. D. It is in possession of Government. Two-thirds have been dismantled and the material sold. The remaining third is an eye-sore.

KAITHAL.

35. *Fort*, the head-quarters of the tahsíl. Much of the old fort has been demolished, the outer wall to the north and east have been retained. It is of pukka masonry, and is in the possession of the Nawáb of Karnál. The late Rája Udey Singh altered it and repaired it.

36. *Tomb of Shaikh Salah-ud-din, Balkhi*, just outside the Síwan gate of the town. This is a dome supported on eight stone pillars, which once belonged to some temple. Each side of the octagon is 7' or 7' 6", the pillars from the ground to the brackets are 7' 9". The dome is made of flat layers which overlap each other. Inside on the lowest layer is the 'Ayat-i-kursi in large beautifully cut Arabic letters. Outside on one of the beams is an extract from some Hadís, and on another beam is—

بسم الله الرحمن الرحيم

هذه مقبرة الصدر الشهيد الشيخ الكبير صالح الدين ابوللمعتمد الحسن بن محمد
الحسن بن محمد بن الحسن سنة وفاته في الجمعة التاسع
من ذي الحجة وفي يوم عرفة سنة ثلث واربعين وستمائة

This gives the date of the martyr's death 643, H., 9th of Zul Hajj. An annual fair is held here.

37. *Tomb of Shaikh Tayub*, inside the town. Tayub was Subadár of Sarhind, he had much property in Kaithal, but it was lost to his family under Sikh misrule. The tomb is of brick and needs repairs. He is said to have been a convert from Hinduism. Both Hindús and Muhammadans frequent the place alike.

38. *Masjid of Shaikh Tayub*, a brick mosque coated with enamelled tiles. It was built by Tayub himself in the time of Akbar.

39. *Tomb of Shah Wilayat, Khwaja Abdur Rashid* of Mekka, or according to others Khwája Qútb of Din of Dehli, west of Tayub' mosque. It is a small tomb restored

(probably) in the time of Aurangzeb. The mosque in the enclosure is a much more ancient structure. It is said to have been built in the time of the Gauri kings. It has an inscription that is broken and has been tampered with. It bears the names of Balban and of Alá-ud-din Muhammad Shah, but is not otherwise intelligible.

40. *Jama Masjid*, a large fine mosque consisting of two aisles covered with 10 equal sized domes. In the yard are old Hindu or Jain remains. The door sill is an old pillar.

There is no inscription, but the style is that which obtained in the time of Humáyún.

41. *Tomb of Shah Kamal*, outside the town on the east towards Karnál, a masonry tomb with dome. It is in good order, and has a jágir of 200 bigáhs attached to it. Faqir Sháh Jamál is said to have come from Bagdád 260 years ago. The tomb was erected by his descendants. Many Jain remains are built into the tomb, or are lying about the grave yard.

42. *Somadh Sitalpuri*, a shrine over the remains of Sítalpúri, just over the bridge when coming from Karnal to Kaithal. The Sádhu came to Kaithal about 260 years ago. He was a friend of Sháh Kamál's. This Samádh was built by his grandson, Lálpúri. It is in high esteem amongst the Hindús, and has land to the extent of 150 bigáhs set apart for its maintenance. In the enclosure, round trees, and on the outside of temples are many sculptured remains and fragments.

43. *Tank Bidkhiyar*, east of the town. It has steps on the town side only, just under the fort. The tank has been repaired from Municipal funds, and still needs repairs. It was made in the time of Aurangzeb, by Bidkhiyár, a banker of Kaithal. Bálkishn added a flight of steps. Rája Udey Singh and the principal *baniyas* of the place subsequently made other improvements.

44. *Tomb of Shah Shahab-ud-din*, ancient tomb and mosque in the town. It is out of repairs, for being *kácha pukka*, the dome has fallen in. There are no funds available for repairs. Shaháb-ud-din was a venerable faqir in the time of Akbar.

45. *Asthan Anjni*, a Hindú masonry temple in the town. It is in good order and is maintained from private funds. It is dedicated to Anjni, the mother of Hanuman, who is said to have been born here. Kaithal is said to derive its name from Kapisthal, i. e., the place of monkeys, a good modern description of the town.

46. *Tomb of Makhdum Shah*, one cos west from Kaithal. Of this brick tomb the roof and pillars alone remain. Every Friday in the rainy season a fair is held here. Makhdúm Sháh lived and died at Kaithal 600 years ago. He worked miracles.

47. *Sandhas Baoli*, outside the town towards the north. It requires repairs, but there is no one to look after it. It was built by a Hindu, named Sandhas, and has a hundred steps leading down to the water. It is estimated it must have cost at least Rs. 50,000.

48. *Chhajú Kund*, a tank with steps all round it, a sacred bathing place of the Hindús. It was made by one Chhajú Mull at a cost of a lakh of rupees.

Kaithal is undoubtedly an old place. It was reckoned in Kurukhchetra. The old remains built up into modern buildings testify to its antiquity. Rezia Begum was murdered here in 638H. = (1240-1, A. D.). In the time of Taimúr, its inhabitants were mostly fire worshippers. Ahsan Sháh, the first Bahmani king of Kulbarga in the Dekkan was an inhabitant of Kaithal. In Akbar's time Kaithal had a brick fort and was a place of Hindu worship.

49. *Guhuna*, seven cos west by south of Kaithal, *Samadh of Baba Nihalgir*, a brick shrine. The Babá died about a century-and-a-half ago. His disciple Zoráwargir built this to his memory. Land yielding over Rs. 400 per annum is attached to it.

50. *Guhuna*, *Mandar Shivala of Nihalgir*, some pukka temples in the village built by Zoráwargir and named after his teacher. They are Hindu places of worship.

51. *Falgu*, 10 coss from Kaithal, a *tank* with pukka masonry steps used as a bathing place by Hindús. It was constructed in the reign of Akbar at an expense of Rs. 16,000. A fair in October.

52. *Pundri*, 10 miles south by east from Kaithal, a *tank* of good masonry in fair order. It has many ghâts and is supposed to be more than 300 years old.

53. *Assandh*, 27 miles south-west of Karnal, a *brick fort* now in ruins. It has been sold by Government and dismantled. Tradition says its builder was Râja Jâra Sandha (Sandha-Asandh). It was repaired by the Emperor Akbar.

54. *Kanthulla*, 10 miles north by west of Kaithal, *Somadh*, *Baba Darbarpuri*, a pukka masonry shrine in good order. It was built by Anpurna, sister of Darbârpûrî, who was in the service of an Emperor of Dehli, but who turned faqir, came to this place and died. The revenue of the village is devoted to the support of the tomb.

55. *Dowl* (? Dewal, 5 miles south-west of Kaithal) *Khanqah* of *Shah Walî Sahid*. A pukka masonry tomb. The Shâh was a faqir in the time of Akbar. The tomb is kept in order from private funds. An annual fair is held here.

56. *Nandgarh*, one mile north of Thana Goeluh. A *bridge* over the old bed of the Ghaggar, now no longer used as the road leading to it has been washed away. The arches are still in good order, but the Ghaggar now flows no longer underneath them, but about three miles to the north. The bridge is paved like the one at Sarhind. It must have been an expensive work. It was made in the time of Akbar.

57. *Goeluh*, 18 miles north by west of Kaithal, *Mazar of Miran Nau Bahar*. Tomb and mosque in good order being maintained from private funds. Mirân Nau Bahâr died 200 years ago. The tomb is however but 50 years old.

58. *Habri*, 21 miles west of Karnal. *Mazar of Saiyad Ahmed*. A brick tomb supposed to be very ancient—700 years old. The people greatly reverence it. It needs repairs. A fair is held here every year.

HISSAR DISTRICT.

HISSAR TOWN.

1. Hissâr town was called into existence by Firoz Tuglaq. There were, however, villages with temples in this place before his time. Firoz utilized the materials he found to hand. With them he built *mosques*, *tah-khanas*, *palaces*, *fort walls* and *gateways*. He brought a canal here and called the place "Hissâr Firoza", the *Victorious fort*, using his own name with a double meaning. In all probability Firoz brought materials from *Agroha*, a place 13 miles north-west from Hissâr. Agroha has been denuded of many of its remains, and probably Firoz was the spoiler. When Bâbar conquered India, Hissar was made over to Humâyûn, in whose reign the town was adorned with at least 3 mosques. The town has many old Muhammadan buildings in it. These are mostly constructed with Hindu or Jaina temple materials. There are also many loose sculptured fragments in the town and neighbourhood. From this we may infer that the establishments before the time of Firoz were large and splendid.

2. *Juma Masjid* in the middle of the town. Inside it is 50' x 16.' The eastern facade is fine. The arches are bordered with geometric and floral patterns in stucco, and the frames of the panels are also adorned with similar ornaments. The present domes and pinnacles are new. There is an inscription over the mihrâb which informs us that it was built in 942 H (=1535, A. D.) in the reign of the Emperor Humâyûn by Amîr Muhammad, son of Nizâm-ud-din Beg, Mirân, son of Khuskaldi, son of Firoz Gulburgî. It is still used extensively for public worship and is kept in excellent repair.

3. *Sarai Masjid*, in the suburb outside the Dehli gate, just over the canal. A small mosque 29' x 15' 7". It has three domes, all original ones. They have plaster band

eight in number going from the neck towards the crown of the dome. This mosque was according to an inscription over the mihráb, erected in the year 939 H. (1533, A.D.) in the reign of Humáyún by Nizám-ud-din Khánazáda, and that the inscription was cut by Ahmad Yusaf, son of Rukn-ud-din. The mosque is still used.

4. *Mosque of Ulugh Beg*, near the fort, used as a godown by the Home Farm. It has 3 domes, two very low and not visible. Outside it is 38'9" x 19'10" and inside 32'4" x 12'10". The eastern elevation is adorned with blue encaustic tiles. The walls slope a little inwards. Over the mihráb is an inscription in Arabic and Persian, which tells us that the mosque was built in the reign of Humáyún by Ulugh Beg, son of Amír Yusaf Ahmad, master of the horse, in the year 940 H. (this year began 23rd July 1533.)

5. *Firoz Shah's mosque*, in the west side of the fort. It is a long building with a western wall and two rows of double pillars supporting a groined roof. There are two small domes, one at each corner. The eastern facade has 7 pointed arches, now filled in with modern brick-work, for the mosque is now used as a godown for the produce of the Home Farm. The outer walls slope slightly inwards. The pillars are the most noteworthy feature of this mosque. No two are alike in details. The lower parts of the shafts are square, then the pillar is octagonal, then sixteen-sided, then round. The upper member is fluted. The surcapital is square and sculptured. There is an open lotus at the top of each of the square faces, and one at the top of each of the 8 sides. The pillars resemble some of the outer rail pillars at Amravatti.

There is no inscription. Tradition, assigns it to Firoz Shah. The pillars are entirely Jaina or Buddhist: the groining Muhammadan.

6. *Firoz Shah's Lat*, a round stone pillar in 4 parts in front of Firoz Sháh's mosque. The lowest stone which is much broken is 10 feet 4 inches high, and 8 feet 7 inches in circumference at the base. There are some old Sanskrit inscriptions at the top of this stone; as they are cut at the top, it would seem that they are the lowest of inscriptions which formerly were on the stone higher up. This stone is brown sandstone. The whole of the pillar is 33 feet above ground. The rest of it is made of layers of red sandstone and white marble. There is no Arabic or Persian inscription on it. Tradition ascribes its erection in its present position to Firoz Shah.

7. *Red sandstone tomb*, to the east of Firoz Shah's Lát. It is a small domed building with walls slightly sloping inwards. It is made of materials formerly in Jaina or Hindu temples. It is now used as a servant's house. There is no inscription, but we cannot err in referring it to the time of Firoz Shah.

8. *Sculptured bracket*, in the outer wall of a bastion of the fort close by Firoz Sháh's mosque. This bracket was inserted to support a balcony. Originally it was the base of a temple pillar or pilaster as it has sculptured figures on it with beautiful head dresses. These figures are still perfect.

9. *Taláki Gate*, in the west of the town. This gate has sloping walls with huge blocks of rough uncut stone. In the sides of the gateway are pillars which are certainly Jaina or Hindu in origin.

10. *2nd Firozi Masjid*. To the south of the Taláki gate was a second mosque attributed to Firoz Sháh. It is now no longer in existence, but the tal-khanas on which it was built are there. It is now called the Qázis' mosque. There are many pre-Muhammadan remains in the vicinity.

3rd Firozi Masjid, in the Gausián Mahl, north of the Delhi gate in the east of the town. The remains of a large mosque ascribed to Firoz Sháh. The materials used were obtained from a Hindu temple or temples. Bricks 15" x 10" x 2½" and 9" x 9" x 3" and carved bricks are found still in the walls. A recumbent pillar is on the edge of the mosque platform. The present mosque is small and quite modern. Firoz Sháh used up old materials so extensively that in the time of Humáyún there was none left, for none of the mosques of his time have a scrap of old materials visible in them, while Firoz's mosques are full of them.

12. *Gujari Mahl*, outside the fort towards the north. It is a *báradari* with *tah-khánas*. The walls are thick and sloping. In the inside 4 pillars support the roof which is made up of nine hemispherical domes. These pillars are 6 feet 11 inches high, and about 1 foot 4 inches square. They are sculptured pillars from a temple. The whole building is 23 feet 6 inches square inside. The walls are 7 feet 3 inches thick. Each of the twelve openings had a stone doorway inside. The ~~amb~~ of these were in many instances old temple pilasters with the carved work turned towards the wall. Other parts of the building are made of old materials. The central *tahkhana* was probably used for a bath. It has 6 pipes coming into it and 3 going out of it. The side *tah-khanas* were simply low dark rooms. A plan and elevation and section of this building together with many drawings of details of sculpture were made by the Archæological Survey, Punjab Circle, in 1887-88.

13. *Gujari Mahl and Bungalow*.—This is another building north of (12). It is a bastion on which has been built a European house. There is an old fort gate below the house towards the east. The walls especially of the gateway are full of old materials. The platform of the house has four old pillar capitals and one fine quadruple bracket, as ornaments.

14. *Firoz Shah's palace and tah-khanas* in the fort. The palace is now used as the residence of the Superintendent of the Home Farms. The lower parts of the building are portions of the original palace. They are composed exclusively of old materials. The pillars are all ornamented. The groined roofs are of course of the time of Firoz Tuglaq. The *tah-khánas* are an extensive series of colonnades with groined roofs supported on old pillars. The roofs are roughly built. They were used by the attendants of the King when on his hunting excursions. They are now in a most filthy condition, none being used except a few outside ones near the palace.

15. *The Jahaz or Jahaj*, a stone building about a mile east of the Dehli gate of the town now used as a carpenter's shop by the Canal Department. It was formerly a mosque for the *mihráb* of considerable beauty, is in the western wall. The building has still two small ribbed domes like those of the *Sarái musjid*. The walls slope considerably. The groined roof is supported by square monolithic pillars. On the north and south side were cloisters with rows of houses for resident mullahs or travellers. The building as it now stands is probably a Jaina temple converted into a mosque. The materials contain many sculptured stones. The groined roofs resemble those in the *tah-khánas* of the fort and of Firoz Shah's mosque.

East of the mosque is a square building which may have been a tomb or it may have been a gateway to the mosque. It is now used as an office by the Canal Engineer. It also contains sculptured fragments in its walls.

The natives call the place *Jaháj* or *Jaház* because George Thomas who is always called *Jaháj Sáhib* lived here for some time when ruling this part as independent prince at the end of last century.

16. *Tomb of Shah Janid*, about 200 yards from the Nagori gate of the town. The tomb enclosure contains a mosque and three domes, two of which are tombs and one a kind of summer house. The tomb of Janid is in the north of the enclosure. It is now a four-walled building but was formerly a dome supported on 4 pillars. There is a doorway with a semi-circular arch! On the outside west beam is an inscription.

الغرة من شهر ذي القعدة سنة احدى وثلثين وتسع مائه جنيد بن چندن بن محمود اچودھنی
i.e., "in the beginning of the month Ziulqáda, the year 931 H., Janid, son of Chandan, son of Mahmud Ajudhani," 1524-25, A. D.

In the middle of the enclosure is another dome supported on 4 red sandstone pillars beautifully sculptured. On the western beam is an inscription:—

بسم الله الرحمن الرحيم

الغرة من ربيع الاول سنة مئتين وعشرين وتسع مائه باني جنيد بن چندن

The tomb is said to be that of the tutor of Janid ; but the inscription states that it was built by Janid, son of Chandan, in Rabi'ul-awwal 927, H. (1521, A. D.) This tomb is in very good condition.

In the eastern part of the yard is a tombstone covered with Arabic inscriptions in splendid condition. The one that is useful historically is as follows, in Persian.

نقل این سلطان المشايخ والاوليا شيخ محمد بن شيخ محمود چشتي في النامع مين
شعبان اثني وتسعين و ثمانمائة *

i. e., "the death of the Sultán of Shaikhs and of Saints Muhammad, son of Shaikh Mahmúd Chiskti was on the 9th of Shábán 891, H. (1486, A. D.). As Chandan was the son of Mahmúd, it follows that this Muhammad was the uncle of Janid.

In the account given of Sháh Janid in the Khazínat-ul-asfiya it says Janid died in 900, H. This is wrong as he built the tomb of his tutor in 927, H. See Khazínat-ul-asfiya, page 406.

The walls of this enclosure contain carved bricks, and there are old temple pillars lying about showing that the site is a very old one indeed. It was probably chosen on that account.

17. *Masonry tomb*, east of Hissár on the Hání road. It is said to be that of Amír Beg, but it has no inscription and there are no other traditions about it. It is a most solid structure and has had additions made to it that it might serve the purpose of a house, the central room being 26 feet 9 inch square.

13. Group of tombs east of Hissár on the Hání road. They are including No. (17) 13 in number. All of them are of great beauty, many are adorned with blue encaustic tiles. Three of them have inscriptions, but they are all in stucco and are therefore not in good preservation. One has only the name of the Emperor Humáyún and the date 945, H. legible. A second one tells us that the tomb is that of a young man who obtained martyrdom in the army of Gujrat, Mír Ashiq Muhammad, son of Mír Sháh Gálíb and that 12,000 black tankahs were expended on the building in Ramzan 944, H. (1537, A. D.). The third inscription informs us that the tomb was built over Tardí Kochak, son of Mír Mogul, who also obtained martyrdom in Gujrat. The tomb is dated Rajab 944, H. and cost 15,000 black tankahs. The whole of these tombs are probably those of officers who were slain in the Gujrat campaign of 942, H., and succeeding years.

19. *Mosque and tomb of Sher Bahlol*, about a mile east of Hissár on the Hání road. The tomb is a very small one but old. It probably dates from the time of the Tuglaqs. The mosque is in good preservation. It was built in 1106, H. (1694-95, A. D.). In the yard of mosque are remains which indicate that there was once a temple on this spot, pillars, beams, quadruple and double brackets and an amalaka moulding being found. The whole establishment is called Dána Sher and is now used as a burial ground by the people of Hissár. Sher Bahlol is said to have been one of the Chálís Háfiz who are buried on the Fathábád road. When Giyás-ud-din Tuglaq was hunting in that part, the Faqír told him he would one day be king. It fell out as he predicted.

Close by is a small 'idgah, on which is a stucco inscription dated 947. It is the tomb of Ismáíl Sarwání and was built by Mirú, son of Idrís Sarwání, at a cost of 2,000 tankahs. There are some mistakes in spelling in the inscription.

20. *Tombs of the Chalis Hafiz*.—This is a square tomb with domes, joined by means of a long brick platform to a western wall which is bounded by a sloping minaret at each end. These 40 faqírs are said to have lived in the time of the Tuglaqs. The style of the tomb supports that statement. It is situated to the east of the road leading to Fathábád, about $1\frac{1}{2}$ miles from the fort.

21. *Chihri Mihri Gamla*, two miles from Hissár fort on the Fathabad road. It is 31 feet 9 inches square outside and inside 17 feet 9 inch. The lower courses are of hewn kunkar. The dome had once bandson it. Tradition says it is the tomb of a childless Sultána of Fíroz Sháh.

There are many other tombs near Hissár. One on the stud farm is 45 feet outside and inside 26 feet. The lower part of the building is of large blocks of kunkar: the upper part of brick.

22. *Group of tombs east of the Gaosala Hissar.* One is 33 feet 6 inches square outside and has sloping walls and low dumpy dome. Over southern doorway are two inscriptions, one in Arabic, the other in Persian poetry, is dated 974 H. (1566-7, A. D.) Another tomb is 28 feet 8 inches square on a platform 3 feet 10 inches high and 13 feet 2 inches broad. Close by are two small tombs, 11 feet 8 inches square on raised platforms, the same size as the tombs. A fifth tomb is modern and measures 16' 11" x 13' 3". It has a curved or hump-backed dome and over-hanging eaves.

23. *Well in the Dogra muhalla of Hissar.* On the mouth of the well are several sculptured stones. In the well is an inscription partly defaced. Sufficient is left to see that the town is called in it Hissár Firoza and the dates 1064 H., the 24th year of the reign of Shah Jahán.

Hissár had a mint in the reigns of Sher Sháh Súr and Akbar from which copper coins only were issued.

24. *Gungowa*, 4 miles south of Hissár, a *mosque*, said to have been built by Ranghars 400 years ago. It is of brick and in fair condition. There is no inscription.

25. *Nagthalla*, 10 miles north of Hissár. A *brick mosque*, date not known. No inscription. Fair preservation; still in use.

26. *Mangali village*, 6 miles south of Hissár, mosque date unknown. Condition fair; still used.

It will be seen from the above that Hissár and its neighbourhood are remarkably full of antiquities. The Archæological Survey, Punjab Circle, spent a month here in 1887. Every inscription was copied and plans and elevations of many buildings taken.

HANSI.

27. *Hansi Fort*, north-east of the town. It is now only a high mound of earth 370 yards from north to south and 325 from east to west. A portion of the curtain is left on the north side. On the south side are the old fort doorway and guard. In the fort are a godown, a couple of wells and the establishment known as the grave of Sayad Shahíd Walí Niámat Ullah. When the fort after 1857 was dismantled all the materials were sold, consequently all the sculptured fragments then lying loose were dispersed. They were remains of temples and perhaps of palaces. They are found all over the town and outside in the compounds of houses. Portions which had previously been built into preserved buildings are still to be seen there. Many of the purchased portions have now been used by the purchasers. Some of the inscriptions are in wrong places. Thus over the doorway of the enclosure of Niámat Ullah's tomb is one which was once over a mosque:—

امر بنا هذا المسجد العبد علي بن اسفند يار في عشر ذي الحجة سنة ثلث وتسعين

و خمس مائه *

This is one of the oldest Muhammadan inscriptions in India as it is dated 593 H. 1197 A. D. It is in good preservation. In the outer wall of the same enclosure are two inscriptions evidently from the jambs of a door. One bears the name of Muhammad Sám. These show that no sooner had that Emperor defeated Prithvi Rája at Tarouri in 588, H. then his followers began to erect mosques. ~~There was an old Sanskrit inscription in the fort, dated 1168.~~ It "was presented to the Marquis of Hastings in 1818, but is not now to be traced." (Thomas' Chronicles of the Pathan Kings of Dehlí, foot-note pages 60-1.) There are two fine old pillars of light brown sandstone set up on the mouth of a well just outside the tomb enclosure. All these sculptures were drawn and all inscriptions, whether fragmentary or otherwise, were copied by the Punjab Circle of the Archæological Survey in 1888.

*Sculptures & inscriptions
to be collected
Em. G. S. Dept.*

There are two mosques in fair condition in the tomb enclosure. The gateway is in a dangerous condition as is the house of the tomb attendant. The guest house is in ruins. Some interesting pieces of sculpture from Hānsi are now in the Lahore museum.

Hānsi Fort was first taken in 429 H. (1037-38 A. D.) by Masāūd, son of Mahmūd. Previous to that it was called the virgin fort. (See Elliot's *Historians*, *Tārīkh-i-Subuktagūr*. Vol. II, pages 135 and 140). It was recaptured by the Rai of Dehli in 435 H. (1043-44, A. D.) and held by the Hindús till the time of Muhammad Sām. It was not therefore built by Prithví Rāja : it had been in existence for centuries when he began to reign. It is one of the oldest places in India as is seen by the fact that bricks dug from its foundations measure 18" x 9" x 3".

28. *Masjid of Bu Ali Bakhsh Wali* in town of Hānsi. The original building was erected in 623, H. (1226, A. D.) as appears from the inscription :—

هذا عمارة المسجد العبد الضعيف احمد بن اسمندي
والمتصف ربيع الآخر منه ثلث والعشرين و ستماية

It was built originally therefore by Ahmad, the son of Muhammad Asmāndi. The present building is used for worship and is in a fair state of preservation.

29. *Adina Beg's mosque* in the east of the town. This is a restored building. It has in it an inscription of the time of Fīroz Shah :—

بتوفیق خدای عالم و برکت مصطفی علیه اسلام در عهد میمون و دولت همايون
خدايگان عالم پناه باد شاه اسلام راعي الانام فيروز شاه السلطان خلد الله ملكه
و سلطانہ بندہ درگاه ماهن سلطانے بتاريخ غره ذي القعدة منه صبع و متين و سبعماية
ابن مسجد بنا کرد *

Here again some one else built the original mosque in 767 H. (1365-66, A. D.)

It is believed that these inscriptions having been preserved were built into new mosques. This applying of old inscriptions to new buildings is shewn somewhat ridiculously in the case of one built into the outer wall of the stables of Haidar Beg. This stone states that in the reign of Shāh Jahān, Nand Rām, the son of Tulsī Dass, a great gentleman of Hānsi, made the women's well in the year 1059 H. (1649, A. D.) The inscription is legible to an expert. Its history must be a strange one.

30. *Barsi Gate* of the town of Hānsi. It is 44 feet high from the ground to the top of the embattlements, and to the crown of the arch 30 feet 8 inches. It is flanked on either side with a semi-circular sloping tower. The voussairs are ornamented. There is a large inscription of 12 lines of Persian poetry over the arch. It is written in 3 long lines and states that the gate was built in the time of Alā-ud-dīn Muhammad Shāh, and the date given is 10th of Rabī'ul-ākhīr, 703 H. (1303-4, A. D.) In the inner wall of the gateway is a second inscription which states that the gateway was restored by Hamīd Khān in 928 H. (1522, A. D.) and that the original gateway was built in 702, H. Hamīd Khān was shiqq-dār or Deputy Commissioner of Hānsi under Ibrāhīm Lodhī. The gate was restored only 3 years before the battle of Pānīpat in which Ibrāhīm lost his country and his life.

There was a gateway in the west wall of the town. It had over it the following :—

بنا عمارت ابن حصن حصين و دروازه متين در عهد سلطان جم نشان و سليمان
تمكين مكندر الزمان ابوالمظفر محمد شاه السلطان خلد ملكه *

This inscription is now doing duty as the head-stone of a grave in a burial ground to the west of the town. Both inscriptions may originally have been over doors of the fort.

There is a third inscription of the time of 'Alá-ud-din, dated 713, H., (1313-14, A. D.) in a grave yard north of the fort wall.

31. *Masjid and graves of the four Qutbs.*—This is a large establishment to the west of the town. There are in reality two large grave-yards, one with pavilions for pilgrims, and one mosque with a tank and many houses for the descendants of the Qutbs and for visitors. The present buildings are modern with some exceptions. The walls contain inscriptions, whole and fragmentary. One is from the tomb of a noble lady who died in 622, H., (1225, A.D.) She was probably of the family of Jamál-ud-dín, the 1st Qutb, who died in 657, H. This stone at any rate belongs to the original buildings. There are no inscriptions with any reference to the four Qutbs on them. There is an inscription in the mosque walls of the time of Sikandar, son of Bahlol Lodhí, dated Rajab 896, H. (1491 A.D.) it states that the mosque was built by a servant of God, Abu Bakr Jalwani. That was of course the original mosque. The graves of the four Qutbs are in a separate enclosure. They have no inscriptions. In the same enclosure are the graves of some Muhammadan ladies who belonged to the Skinner family. In a second grave enclosure are the graves of the Diwáns or the successors of the Qutbs. They are under four cupolas which are supported by ten graceful pillars. There are two domeless graves and one single cupola supported on four pillars in the same yard. The whole yard is quite full of small graves. The fine grave of 'Alí Tajjár is in the same enclosure as that of the four Qutbs, only further south. It is in remarkably fine condition, and is one of the best constructed tombs in the Punjab.

The four Qutbs were friends of Faríd-ud-dín of Pákpattan. They and their descendants were a power in religion and even to-day the dissolute descendant who administers affairs is almost worshipped.

32. *Barsi*, six miles south of Hánís. Five *dargáhs* and one mosque. The *dargáhs* are burial grounds with high walls on their western sides. These western walls have a central mihráb with arched recesses on both sides if it and pinnacles at each end and flanking the mihráb. The mosque is to the south-east of the village. It has three high domes, the eastern facade is covered with plain panels. It has no inscription. Barsi stands on a very high mound. The precincts abound with saltpetre which is extracted as it is at Hánís, Barwalla and Rohtak.

33. *'Idgah*, one mile west of Hánís in the fields. It is only a modern platform 158' 1" x 57' 8" with a wall to the west which contains eight arched recesses on each side of a central mihráb. In the mihráb and in the first recess to the left are two old inscribed stones, both a foot broad. They are parts of one inscription. The upper line is a verse from the Qurán out of which as only one word is missing we know that only a small portion is gone from the middle of the inscription. The end of both lines, however, is missing. Sufficient is left to enable us to read that the inscription was cut in the time of Násir-ud-dín Mahmud, Abu-ul-fath, son of Shams-ud-dín Altamsh. This is an important inscription. Mr. Thomas says that the only inscription of this king's known to him was wantonly destroyed by English officials in 1861 in Allygurh. (See Thomas' *Chronicles of Pathán Kings of Delhi*, page 129, foot-note.)

34. *Shahid Ganj*, 3 miles north-east from Hánís, a mound and a plain roofless mosque, the walls of which have carved bricks in them. Tradition points this out as the spot on which the fate of Hánís was decided. As it is stated that 1,50,000 Muhammadans were slaughtered here, it is probably the place where Masáud was defeated on his first attempt on Hánís in which he was not successful. The mound is small and would not cover more than 1,500.

35. *Kot Kalan*, 4½ miles north-west of Hánís, *Jogi's Samadh* of brick in fair preservation, though built some 600 years ago.

It is inhabited by jogís.

36. *Giants' tombs*, (Naugazas) of pukka masonry at *Majhord*, one mile east of the village, at *Bawani*, two miles north-west of the village, at *Raipura*, 8 yards long, one mile north of the village and at *Rakhi*, one mile north-west of the village. They are more or less in ruins.

BARWALA TAHSIL.

37. *Barwala* is 19 miles north by west of Hānsí. It is situated on a high mound. The north side of the town is bounded by ruins amongst which is a small roofless mosque, in which is the following inscription of the time of Muizz-ud-din Kaiqábád :—

البناء هذه المسجد في عهد السلطان المعظم معز الدنيا والدين خلد ملكه ابو المظفر
كقباد السلطان صاحب الولا والفقرا تاج الدوله محمود بن كلج ارسلان السلطان دام اقباله
اليوم من ربيع الاول منه ثمان وثمانين وستمائة

The date is Rabia-ul-awwal 688, H. (1289, A. D.). This is a most important inscription. The only other one of this king is a fragment found at Hansí, dated Muharram, 689, H. or 687, H. None of the rest of the ruins are of any importance whatever. An old temple pilaster was found here in 1888 by the Archæological Survey. It is now in the Lahore museum. On the back of it is an inscription of the time of Giyás-ud-din Balban, dated Ramzán 680, H. (1281, A. D.) The right end of the inscription has gone so we don't know what it was for, a tomb or a mosque. Many pieces of sculpture are still to be seen in the neighbourhood of Barwála. These and the height of the mound indicate that the place is old. The people say it was built by Rāja Bal, who reigned about the first or second century of the Christian era.

38. *Brick domes of Sayad Akram*, near the town, on the Hānsi road; *on the Luháni tank* south of Parwála; very old; and of *Nasir Shahid*, three miles south of Barwalla said to be very ancient. They are all unoccupied and in fair preservation. This Násir Shahid was the brother of Niámat Ullah who is buried at Hansi.

39. *Four walled enclosure of the Makhdum Sanib*, a brick tomb near Barwalla on the Khoot Kalán road. It is in fair preservation but no longer used.

TOHANA.

40. *Tohana*, 27 miles north of Barwalla. *Tomb of Asad Khan Pathan*. It is said to have been built 500 years ago. On the north of the town in the fields are many tombs all domed. They are all very much alike, have no inscriptions, are more or less in ruins, and seem to be of about the same age and style and of the time of Aurangzeb. The tombs of Diláwar Khan and Massín Khan Pathan are the largest. To the south-west of the town are many other ruins chiefly of Samádhs. In this direction is a baradári also.

41. *Masjid of Mir Fazil*, a brick mosque in the town decorated with blue, red and yellow encaustic tiles. It was built by Mir Fázil about 300 years ago.

42. *Baoli*, outside the Chaukhandi gate of the town, near the police rest house. It is of the time of the Lodhis. Both Hindús and Mussalmans equally claim it, and equally neglect it, hence it is now choked up and altogether out of use.

43. *Anangsar*, a large pond north-east of the town, named after Anangpal, who, tradition states, was the founder of the town. Large bricks have been found in digging, and in several places sculptured pillars are found, notably in a well south of the town. The well is of kunkar blocks. The pillars are for the *charsa*.

44. *Bahána*, dome of *Pir Rána Dhir*, a hundred yards north of the village. It is said to have been built by Banjaras about a thousand years ago.

TAHSIL BHAWANI.

45. *Tosham*, a *baradari* on a small hill near the town. It is said to have been built by Prithvi Rāja about 700 years ago and is called by his name.

46. *Rock inscription*, half way up the rock west of the town. It has not yet been satisfactorily translated.

TAHSIL FATHABAD.

47. *Fathabad*. Pillar 16 feet high. Lower part one stone 10 feet 2 inches high and 6 feet $1\frac{1}{2}$ inch in circumference. This is surmounted by a thin projecting course of marble on which are four courses of red sandstone surmounted by an amalaka moulding which is crowned with a cupola composed of two courses of marble. The lowest stone has an inscription on it in Persian. The letters are slightly sunk. In all there are 36 lines going round the pillar. There had been an inscription on the stone in Sanskrit, some of the letters of which are still visible. The present inscription is therefore a palimpsest. Firoz Sháh was the author of it. In it he gives an account of the Tuglaq family and of himself. He calls it a pillar of thanksgiving. شکر ستون. This pillar is situated near the rest-house.

48. *Inscribed stone* in the wall west of the pillar. It is in eight lines and tells us that the mosque was built by Rustam Beg, son of Amir Muhammad 'Alí, deceased, in the year 945 H. = (1538).

49. *Small mosque* with one large and two small domes. The spandril of the central arch are ornamented with encaustic tiles. There is no inscription. Tradition assigns it to the time of Humáyún ; the style of the building agrees with this assignment.

Mr. Garrick gives very good views of the pillar, the inscription and the mosque in Volume XXIII of Archæological Survey Report.

Fathábád was so named by Firoz Shah. Before his time it was called *Ikdar*. In the yards of the mosques are many sculptured stones showing that Fathábád at one time was an old Hindú or Jain place and had its sculptured temple.

50. *Mound* 13 miles north-west of Hissár. This mound is half a mile from the area of 650 acres. The rain has cut ravines in the mound and disclosed the foundations of many old buildings. Carved bricks, large bricks, sculptured fragments, beads and coins have been found in the place. A commencement was made at excavations in 1889, but not much was attempted. Many fragments of sculpture and terra cotta images were, however, unearthed. The mound will eventually yield a rich harvest of antiquities. Agroha is regarded by the Aggarwál baniahs as their home. The place is said to have been very rich and extensive in olden times. No one is allowed to excavate.

TAHSIL SIRSA.

51. *Fort of Sirsa*.—This is a large irregular mound to the north-west of the town which was built from bricks found in the mound. It is one of the oldest places of north India. In olden times the way to India led through Multan to Sirsa and Hánsi. Sirsa therefore had to stand the brunt of the Muhammadan invaders. It is known as Sarsuti or Saraswatti and was probably so called from the river Saraswatti, سرسوئی being either Sarsúti or Saraswatti. Many interesting antiquities have been obtained from the mound. Some are now in the Lahore museum and some in the Municipal Hall of the town. There is an old broken marble grave stone on the top of the mound, with remnants of an Arabic inscription on it. It is probably the grave of one of the early invaders of India.

From a study of the sites of the many mounds found near Sirsa it would seem that the valley of the Saraswatti for more than fifty miles was densely populated.

Baoli in Sirsa near the Rania gate. In capital preservation. It is considered an ornament to the town and its water is much used. Rutno, widow of Gurdial Khatri being wealthy and childless made this baoli for the public good in the 17th century.

53. *Tomb and mosque* outside the Rania gate of Sirsa. The tomb is said to be that of Khwája Abd-ul-Shakur, a companion of Muhammad Gauri in his expeditions to India. Being of retiring habits he settled here and died. The mosque was built by the Nawáb of Rania in the 16th century. Faqírs live in the tomb. The mosque is used for public worship.

54. *Sikh temple*, in the west part of Sirsa town, on the edge of a large tank. It is said to have been founded by Guru Nanuk in or about 1504, A. D. Guru Gobind Singh lived here for a short time. It is in good preservation and is occupied by Sikh Pujaris. Sikhs frequent it for worship.

55. *Hindu temple*, outside the Hissar gate of the town. It is said this temple was built in the 13th century by Sirsaji Náth Jogi. It is in a fair state of preservation and is now dedicated to Shiv. The present buildings are not old.

56. *Hindu temple* in Sirsa.—It is about 300 years old and is tolerably perfect. An old well in the precincts of the temple claims a similar antiquity.

57. *Tombs in Sirsa*, two in the town, one a hundred years old, the other two hundred : one 500 years old, half a mile from the town : it is in ruins, but has inscriptions giving date ; one to the west of Sirsa, 500 years old, is tolerably perfect : to one the age of 1,300 years is ascribed : it is near the town and in ruins.

58. *Jain temple*, one mile from Sirsa.—It is about 500 years old and is tolerably perfect. There are rooms for travellers also, but these have been added to the original building.

59. *Mosque in Civil Lines*, Sirsa.—Not used, but tolerably perfect though 300 years old.

60. *Topes at Sirsa*, one 400 years old, is outside the Nahan gate, towards the south : the other 300 years old in the civil station of Sirsa, just in front of the Sessions Circuit House. The first is used by Muhammadan faqirs.

61. *Firozabad*, $2\frac{1}{2}$ miles south of Rania fort, built by Firoz Shah Tuglaq. The village of Firozábád now stands upon it.

62. *Karanwali*, one mile from Baha-ud-din, brick tomb. It is in good condition, but not used for any purpose.

63. *Atoo* $3\frac{1}{2}$ miles south east of Rania, a tomb, tolerably perfect, 100 years old.

64. *Khawaja Khera* seven miles north-west of Rania, tomb of a Khwaja. It is about 400 years old and is somewhat injured.

65. *Hazira*, six miles south of Durbuh, three tombs to the south of the village. They are somewhat damaged.

SIRSA TAHSIL.

66. *Mounds* are found at the following places :—

Gidaranwalla, two miles south of Firozábád✓

Nokaura, seven miles west by south of Rania✓

Buggowala, one mile from Nokaura✓

Bahá-ud-din, 12 miles east of Sirsa✓

Karanwali✓

Patli Dabur, 16 miles east by south of Sirsa✓

Shahpur Begu.

Utoo, $3\frac{1}{2}$ miles south-east of Ramah and at a place two miles from Utoo✓

Sikandarpúr, five miles east of Sirsa✓

Mairwala, six miles east of Sirsa.

Rasalpúr✓

Muka Rae.

Keshupura, five-and-half miles south of Rania.✓

- Mangala*, five-and-half miles south-west of Sirsa. Three mounds here. ✓
 ✕ *Ullipūr*, nine miles west by north of Rania. ✓
Madho Singhona, 10 miles south-west of Sirsa. ✓
Lewalwali, nine miles south-west of Sirsa. ✓
 ✕ *Rania*, two miles south of the town, and four to the west. ✓
Nigrāna, four miles south-west of Rania. ✓
Jodhka, 12 miles west by south of Sirsa. ✓
Socha. ✓
 ✕ *Ruttoo Khera*, 18 miles west of Rania. ✓
Chahal Kotli, six miles west of Rania. ✓
Patti Kirpāli, six miles south-west of Rania. ✓
Jagmallera, seven miles west by north of Rania. Two mounds. ✓
 ✕ *Shakarwala*, eight miles east of Sirsa. ✓
 ✕ *Kairiwalla*, 13 miles south-east of Sirsa. Two mounds. ✓
Talwara Khurd, 13 miles west by south of Rania. ✓
Harni Khurd, 10½ miles west of Rania. Two mounds. ✓
Harni Kalin, 10 miles west of Rania. ✓
Abboli, two miles east by south of Rania. ✓
 ✕ *Ramnuggur*, two-and-half miles west by south of Sirsa. ✓
 ✕ *Surbah*.

These mounds are generally in the precincts of the villages. Their ages are conjectural and contents various. In all probability they are the ruins of old towns and villages covered with sand. From the mound of Mairwalla, beyond Sikandarpūr, great quantities of bricks were obtained for the railway. Several mutilated Jaina and Hindú images were obtained and also a marble slab with an inscription on it. From the mound at Rania many bricks have been extracted. The remains of some dry wells were also found here. Few of the mounds have been excavated. The people do not attribute any great age to them, the oldest being regarded as only 1,200 years old. From this it would appear that they are the sites of villages destroyed by the Muhammadans when they first invaded India. As few coins were obtained at Sirsa, it is inferred that they are not found extensively in the mounds.

67. *Khairpūr*, one-and-half miles east of Sirsa. *Tomb*, tolerably perfect.
68. *Muizz-ud-din*, six miles south-east by south of Rania, *Giant's tomb*, to the south-west of the village. A little broken. No stone ring is placed beside it.
69. *Nitar*, four miles south-west of Sirsa, *two topes*, one is 200 years old.
70. *Sampal* (? five-and-half miles south-west of Sirsa), *tomb*, near the village. Both tomb and enclosure are somewhat injured.
71. *Godha*, 11 miles north of Sirsa, *a tope*, 60 years old, inhabited by a faqir.
72. *Phaggu*, 10 miles north-east of Godha. *Tomb*, to the north-east of the village, tolerably perfect, not used : 250 years old.
73. *Dadu Kamal*, four miles east of Kalanwalee station, *tope*, 300 years old, somewhat injured.
74. *Pakka*, six miles east of Kalanwalee railway station, *three tombs* near the village, somewhat damaged, 100 years old.
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ROHTAK DISTRICT.

ROHTAK TOWN.

1. *Dini or Adina Masjid*, in the town, close to the wards occupied by Kaiths and Baní Israel. It is a long building supported on 20 pillars, of which ten are old, being composed of portions of pillars of various types from Jaina temples. At the north end of the mosque is a small *tah-khana*, the six pillars supporting which are Jaina, the walls and the roof having much sculpture in them. In the mosque yard and its walls are many sculptured fragments. Over the mihrab is an inscription of the time of Ala-ud-din Khilji, dated 708, H., 1308, A. D.

2. *Kalan Masjid in the Fort*. A building similar to the Adina Masjid, supported on six pillars and six pilasters all of Jaina origin, some upside down and some made up of various portions of pillars. Over the outer middle opening is a long inscription broken to the right. Enough remains to give the name of the king Giyas-ud-din Tuglaq, Sikan-dar-i-zamán, the date 724, H., = (1324, A. D.), and the builder's name Muhammad 'Alí Sultání. In a grave-yard outside are two pillars not in use. In the walls of buildings carved bricks and large bricks $16'' \times 9\frac{1}{2}'' \times 2''$ are found. These point to the fact that the old fort of Rohtak had in it a carved stone temple in old times.

3. *Masjid-i-Khurd*, also in the fort, 100 yards east of Masjid-i-kalan. It has an inscription in it of the time of Sultan Zahir-ud-dín Bábar, dated 934, H., (1527-28, A. D.). Over the doorway is a portion of the Kalima in heavy rounded, old Kufic letters.

4. *Ranghar Mosque*, west of the fort. It has lately been restored. Over the outer central arch is an inscription which was originally over a tomb, that of Firoz Khan, son of Ahmad Khán, son of Jamal Khan, both then deceased. They had been Governors of Rohtak. The building was finished 10th Rabia-al-akhir, 934 in the reign of Babar.

5. *Gao Karan*, a tank west of the town. On its west bank is a temple in which are many old images and sculptures. In south inner wall is an image of Vahara. Another image is that of a dancing girl. There is also a detached image of Buddha. One piece is a lingam with a head near the top as in the large image in the west wing of the Lahore museum. Outside the temple are other images and fragments. The tank is extensively used by the people of Rohtak.

6. *Gao Karan, Masjid* at the north-east corner of the tank. It is of kunkar and has only one dome. There is a good deal of ornamentation in red sandstone. Over the central arch is an inscription which gives in a chronogram, the date 966, H. (1588-89, A. D.) in the reign of Jalal-ud-din Muhammad Akbar.

7. *Baoli*, north-west of the Gaokaran tank. It is of stone and bricks and was constructed by a Banjára. It is used as a well, the steps and their side walls being in a dangerous condition.

8. *Dhobion-ka-darwaza*, a gateway made of kunkar with red sandstone borderings in the middle of the town. It has an inscription in which is recorded that Pir Khan, son of Sher Khán, Sarwani, finished it in Muharram 1044, H. (1634-35, A. D.) It is in excellent order. It was formerly the gateway of a yard. Now it leads nowhere.

9. *Chishtianwalla Masjid*, in south of the town near the hospital. It is a very small mosque, but it has an inscription which tells us that Faqir Burhán, son of Wají-ud-dín, son of Muhammad Jamal Chishti, Nagaurí, built the mosque in the time of Humáyún in 945, H. (1538-39, A. D.) The mullahs of the mosque say they are lineal descendants of Jamal.

10. *Mosque of the Dogras*, in the north of the town. It has an inscription in which nothing is legible but the king's name, Akbar, and the date 979, H. (1571-72, A. D.) The present mosque is not the original one.

11. *Garhi of the Afghans*, in south-west of town. Masjid with an inscription in Arabic, dated 945, H., in figures. It has no name on it.

12. *Tomb of Bhura Shah Shahid*, near the Dāk Bungalow. It has in the yard a loose stone inscribed. It records the fact that Shamsheer Khan erected the dome over the grave of Dil Sāfi Alim in the year 975, H., in words and figures (1567-68, A. D.)

13. *Athpai* or eight-pillared tomb to the south of the town near the Government school. It is a kunkar dome supported on eight beautiful red sandstone pillars. Running round the architrave inside is the *Ayat-i-kursi* in splendidly raised letters. There is no inscription from which a clue to the name or date could be obtained. Tradition is silent as to the name of the person buried here. It is one of the most beautiful little structures in Rohtak. The plinth which is of kunkar is in bad repair.

14. *Baoli* outside Delhi gate of town. This was once a very fine structure. The stairs and side walls are still in good order, but they are very little used. It is all of stone. It has no inscription.

15. *Khokra Kot*, a series of mounds to the north of the present town, probably the site of ancient Rohtak. The old town was divided into four parts,—Rohtak, Babra, Birahma and Lālpur. Babra is the western part of the present town, west of it are the ruins of Birahma, north of which lie the ruins of Lalpur. Birahma was destroyed 200 years ago. Stone images and old coins have been found in its ruins. Lālpur was destroyed 170 years ago by a flood. Its ruins yield images, gold coins and jewels. The largest mound in Khokra Kot has been excavated but no report was sent in. At a depth of 30 feet a conical stone was found with an inscription on it, in very distinct letters unlike any given in Princep's Indian Antiquities. This seal was lost, an earthenware vessel full of copper coins was found, but the coins have no inscriptions. A copper coin of Menander was found in the excavation. It is of a type not before known. As in a Jaina temple at the south end of the mound many sculptured bricks and fragments of stone sculptures were found, it may be inferred that Khokra Kot is of very great antiquity indeed.

In the Lahore museum is a stone with an inscription in Persian and Hindī said to have been obtained from Khokra Kot. It informs us that Shamsheer Khān, Shiqqdār of Rohtak, built the doorway in 979. H. (1571-72, A. D.) in the reign of Jalāl-ud-din Muhammad Akbar.

In temples in the town are images of marvellous beauty said to have been obtained from these mounds. Many of the remains are decidedly Jaina, others as surely Hindū.

16. *Dargah-i-sultan 'Arifin*, to the south outside the town. It is a pukka tomb in good preservation much resorted to by Muhammadans.

17. *Asthal-i-Jogian*, 1½ miles north-west from the town, close by the ruins of Lālpur. It is the abode of Jogīs who have turned farmers. In the place are many sculptured fragments obtained doubtless from the adjacent ruins.

18. *Bohar*, 4 miles east of Rohtak. The present village is full of remains, large and sculptured bricks, portions of sculptured stone temples and some beautiful stone images nearly perfect. In the chaupār or village meeting room is a large inscribed stone, 4 feet by 1 foot 9 inches, containing 22 lines. The images are in a small temple west of the village. They were fully described and drawn by the Archaeological Survey, Punjab Circle, in 1887.

19. *Bohar*, Asthal Jogian. A monastery of the Kanpatha Jogīs, of pukka stone and brick. This is the head quarters of a Mahant and his disciples. It is situated a mile and-a-half west from the village on the Dehli road. It consists of a palace, numerous temples and tombs and dharmasallas. There is also a large tank. Besides this there is an establishment of the Sarbhāngas, a most degraded sect of religionists. The buildings have in their walls a number of sculptured fragments obtained from the Bohar Khokra Kot, a large ruined city to the west of the establishments. In the Kanpatha establishment there are some remarkably fine Jaina images standing against a wall. These together with the remains built into the walls, were drawn by the Archaeological Survey in 1887.

Certain sculptures in possession of Brahman in Bohar old. In second Lahore Museum were photographed in 1887.

The old buildings are called Dhuní Chaurangínáth and Kálá Mahal, respectively. The latter is arched throughout and has walls $4\frac{1}{2}$ feet thick. It contains the *samadhs* of three unknown persons. Dhuní Chaurangínáth means the place where Chaurangi sat over the fire. Chaurangi means a man who has had his four limbs cut off. Tradition says that Púran, son of Salbahan of Sialkot, was beautiful: the Raja's second wife fell in love with him, but Púran resisted her entreaties. She behaved like Potiphar's wife and the Raja cut off his son's limbs and threw him into a well. Gorakhnath passing by rescued him from the well and made him whole again. Púran became his disciple, took the name Chaurangínáth or Chaurangí and became a faqír. He never died. The building called by his name is over the spot where he used to sit over the fire. When he came to this place Khokra Kot was inhabited. Another account says that the place was in ruins 1,100 years ago.

The above story was probably concocted by Mastnáth, a Kanphata, who came here over a hundred years ago. The Kanphata Jogís are disciples of Gorakhnath who lived according to North-West Province Gazetteer about 1400, A. D. When Mastnáth came to Bohar the Kálá Mahal and Dhuní Chaurangínáth were surrounded with jungle. Here he took up his quarters, made himself famous by giving rain when it was much needed and grew in consequence rich. The present Mabant is the fifth in descent from Mastnáth. He too is not poor. In his stables are two elephants, and about a hundred horses and other animals suited for riding.

20. *Bohar, Khokra Kot.*—This is a large ruined city west of the Dehli road close to the Asthal Jogían. From the sculptures exhumed it must have been a large Jaina city. Fine images, large bricks, carved bricks are found, but no coins. Excavations are constantly being made without superintendence. The images are, as a rule, given to the Jogís who take great care of them. The carved bricks ought certainly to be secured.

21. *Dargah of Pir Baha-ud-din*, four miles north of Rohtak, on the Gohána road, an old pukka brick tomb in good preservation. An annual fair is held here.

MAHIM.

Mahim is a small town, 19 miles north-west by west from Rohtak. It is situated on a high mound about a mile long, which runs north and south. Very few sculptured remains are found here, but sufficient to show that it had old stone sculptured temples. On both sides of the town are many ruins, tombs, mosques, báolís, pleasure houses, &c.

12. *Bain or Baoli*, south of the town with a broad flight of 101 stairs leading down to the water. It has suites of rooms near the well. There is an inscription on a marble slab which records the fact that the báolí was made in the reign of Alamgir by Sidú, a Chobdár, in 1067, H = (1656-57, A. D.). It is built of kunkar and sandstone. It is in fair order but is only used for irrigation; the people of Mahim prefer the water of the *johar*, or town pond into which the washing of the latrines empty themselves.

There was another báolí east of the town, but it is now quite destroyed; the side walls have fallen in and the arch ways have been blown up.

Near Saidú's báolí are two wells, each of which has an inscription stone in it, but the inscription has in both cases been deleted by the action of the weather.

23. *Enclosure walls of a garden*, a mile to the west of the town, built by Saidú. The walls are broken on every side and serve no purpose now.

There was probably a tomb in the centre.

24. *Jama Masjid*, a noble structure in the middle of the town, on the top of the highest part of the mound. The foundations are of blocks of kunkar, the walls, &c., of bricks. The first mosque was erected in Humáyún's time, as is seen from the inscription under the pulpit stairs, dated 27th of Rajab 937, H. (1531, A. D.). Outside over the south arch is another inscription of the time of Aurangzeb, dated 1078, H., showing that the mosque was built by Khwaja Rahmat Ullah, by order of the Emperor in the 10th year of

his reign. There are two Arabic inscriptions in the mosque which tend to prove that a mosque existed here *before* the time of Humáyún. The present mosque has only one dome, but as it is very high, it is visible from a great distance.

25. *Pirzada Masjid*, close by the Jamá Masjid to the south. It has lately been restored. It has two inscriptions, one of 5th Rabíá-ul-Áwwal, 936, H., in the reign of Bábar, which says that Shaikh Yusuf of Hisár built this mosque, in the town of Mahim. The other is of the month Rajab, year 1051, time of Sháh Jahán. It tells us that the mosque was rebuilt by Shaikh Násir, son of Shaikh Allahdád. It is a small mosque.

26. Mosque of the Biyápáris (formerly butchers) in the Daulatpura Mahal of the town. Over the middle outer arch is an inscription, which tells us that the mosque was built by Mulla Majíd, son of Chángah, in Shábán 942, H., in the time of Hamáyún. Over the outer gateway is a second inscription in four lines. From it we learn that Daulat Khán, Governor, son of Yúsuf Hassan Súr, built this mosque in Daulatábad (or Daulatpúra) in the time of Sher Sháh Súr, in the month of Ramzán, 949 H., = (1542-43, A.D.). This inscription probably came from some other mosque. A third loose inscription tells us that Jahángír built the mosque in the time of Aurangzeb. From these inscriptions it would seem that the original mosques were badly built or else badly treated and had to be rebuilt often. The present mosque is quite new. The inscriptions only are old.

27. *Garhi of the Affghans* in the extreme west of the town. This fort is now entirely in ruins. It contains two inscriptions. One tells us that the tomb was built by Dulá Khán Muhammadí Gilání in his life time in 1114, H., by master mason, Abí, son of Taiyub, builder. The second inscription gives Dulá Khán as the builder, and the date 1118. It would seem that the buildings on which these inscriptions were placed were a mosque and a tomb in the fort, now there only are bare walls.

28. *Tomp of Jamal Khan*. This is one of the numerous tombs south-east of the town on the Rohtak road. It has a small inscription on red sandstone over the south doorway. This gives the name Jamál Khán, son of Mansúr, and the date 1000 H., the other tombs are domeless and the walls are in a ruinous condition. Jamál Khán was one of the ancestors of the family of Pírzádas, at present resident in Mahim.

29. *Háthi Shah's tomb*, on the road, on the south side of the town. There is no building, only a red sandstone tombstone. If had on it three bands of Arabic inscriptions. At each end is an organ-pipe inscription as on coins of Jaunpur and Bengál. There is no date or name of the deceased person on the tomb.

JHAJJAR.

Jhajjar is a small town, 23 miles nearly due south of Rohtak. Its history is involved in obscurity. Tradition says the first town was destroyed by the Gaurís. The site of this is $2\frac{1}{2}$ miles to the south of the present town and was called Bhágulán and is now a huge mound hidden beneath sand. It would probably repay well for excavation. Jhajjar was in existence in the time of Fíroz Sháh Taglaq. In 797, H., (1394-95, A.D.) we read that Pánípat, Rohtak and Jhajjar were in possession of Nasrat Sháh. (Urdu Mantakhbat Táwarikh, page 98). There are no antiquities reaching back so far quite.

30. *Loose inscription stone*, in the house of a faqír, near the Government School. It is dated 799, H., and informs us that the mosque (in which it was), was built by Dáúd Khán, son of Malik-ush-Sharaq, 'Alá-ud-daulatwa-ud-din, Malik Míán Affghán in the month of Ramzan, 799.

31. *Bazar mosque*, in the middle of the town. It is built of kunkar and has 1 dome. It measures $32' \times 18'$ outside and inside $26' 9'' \times 11' 6''$. Though much frequented it is but little injured. An inscription says that it was built by order of Sarkár Khwáj Kanúm, by Nawáb Raushan Khán, 27th of Rajab, 970 H., in the time of Akbar.

32. *Mosque of Sayad Shah Badih or Barih*, near the northern gate of the town. It is of kunkar and brick. The inscription states that it was commenced by the Sayad in 975, H., and completed the next year 976, H.

33. *Mosque of the Kaláls or Brewers*, south of the bazár mosque. It is now in ruins, and the yard is used as a dung heap. There is an inscription on a broken stone, which says that the mosque was built by Míán Ráib, son of Piyará, on the 10th of Zul Hajj 989, by order of Míán Dáúd. Of course this building is no longer used for purposes of public worship.

34. *Shaikhonwáli Masjid*, near the Government school. It has lately been restored, but has over its outside middle arch an inscription in Persian poetry, some of which is illegible, but enough is present, to tell us that Rustam Khán built the mosque in the year 1035 H. (1625-26, A. D.) in the reign Jahángír.

35. *Rustam Khan's Gateway*, not far from the Sayad's mosque. It is built of large and small courses of kunkar. Over the arch is an inscription in one line, "the date of the gateway of Rustam Khán, son of Muhammad Khán Sarbání is 1029 H." (1620, A. D.) Only the gateway is now standing.

36. *Large square kunkar tank*, north of the town. On the western side is a large ghát of 17 steps flanked by two octagonal towers, in the southern one of which is an inscription which tells us that Rai-i-Ráián *Durgah Mull* made the tank in 1036 H. (1626, A. D.) in honour of 'Abd-ul-samḍ, son of Mankan, seer and faqír.

It is called the tank of Sháh Gází Kamal.

37. *Tomb of Shah Gazi Kamal*, north and west of the above tank. Mosque, bārádará, rest-house and tomb and well. There are no inscriptions and the buildings are in a disgraceful condition.

38. *Tomb of Asmān Bajid or Wazid*, a mile south-east from the town. It is enclosed by a broken wall, 31' 3" × 10'. The northern wall is least ruined and has a doorway and two windows. The grave stone is of marble and was once beautifully sculptured. This tomb was built of materials from some Hindú or Jaina temple, portions of old sculptured images, &c., being found in the ruined walls. It has no inscription, but its style proclaims it the oldest ruin in Jhajjar.

39. *Group of seven large tombs*, east of Jhajjar, on the Dehlí road. These are in fact seven grave-yards with seven large buildings. Some are mosque and ídgáh combined. Some have cupolas supported on pillars as at Sháh Janid's in Hissár; some have heavy domes supported on walls. Most have inscriptions which, however, are in some cases valueless as they give no names or dates. Nothing seems older than 1002 H. = (1593-94). The inscription in which this date occurs is over an outer doorway and tells us that Míán Ráib, son of Piyará built the tomb in Ramzan 1002 in town of Jajjar (ججج) púr núr (full of light). Inside is the grave stone with Arabic inscriptions all round it. On the stone is the kalima and قبر میاں رایب The tomb of Míán Ráib. At the foot is a Persian sentence هر چه آید بر قف "Every one who has come (into the world) has departed." In the yard is a cupola on 8 pillars. A second tombstone has also a name قبر غیاث الدین "The tomb of Gíyás-ud-din" who he was we do not know. Míán Ráib was the builder of the ruined Brewer's mosque, dated 987 H.

A second tomb is that of *Hasan, the martyr*, who was killed in the reign of the king of the world, Jahangír, in 1035, H. (1625-26, A. D.). The materials of this tomb are of kunkar and red sandstone.

A third tomb enclosure has instead of a western wall, a mosque over the outer doorway of which is an inscription in 6 lines of Persian poetry which tells us that it is the tomb of Ismáíl, the son of Ráib, who founded the mosque in 1020, H. (1611 A. D.) During the faqírship of Faqír Abd-ul-samḍ, son of Makan (the inscription on the tank of Durgah Mull gives the name *Mankan*) of the tribe of 'Abbásí, and by means of Muhammad the Arab.

In this grave-yard is a cupola supported on eight pillars.

The fourth tomb is a large square kunkar building surmounted by a fine dome of the same material. There is no inscription. To the east is a dome supported on eight pillars of light brown sandstone. It has no inscription.

The fifth tomb is raised a goodly height above the plain.

It has a mosque over the central arch of which is an inscription which says that in the reign of Sháh Jahán, in the year 1039 H. = (1629-30, A. D.) Kalán Khán built this high mosque.

The sixth and seventh enclosures have no inscriptions and no mosques or domes, only western walls.

The whole of this group of tombs has an imposing appearance from a distance. The men buried here were however only local celebrities. Kalán Khán is said to have been a Chobdár of Jahángír's.

40. *The Buawalla tank*, near the above group of tombs. It has large ghâts and male and female bathing places. It is said to have been originally made by Kalán Khán in 1035 (1625-26, A. D.). It has lately been restored and is now in capital condition.

41. *Bhágulán or Bhágulín, or Bhákulín*, the old site of Jhajjar, about two half miles south-east of the modern town on the Badlee road. The loose sand of centuries now covers the mounds. No sculptured stones are visible and no foundations. The mound runs east and west and is about a mile long by half a mile broad and about 30 feet above the plain. No excavations have as yet been made though there can be no reasonable doubt about what the mound contains, the ruins of an old and large town.

42. *Gorawar*, $4\frac{1}{2}$ miles north of Jhajjar. *Two Muhammadan tombs* of stone, in good preservation though not used. They were built by 'Izzat Khán and Kálá Khán, residents of Gorawar in the time of Akbar.

43. *Gorawar*, to the south-west of the village is a tomb similar to (42).

44. *Khatawas*, $5\frac{1}{2}$ miles north-west of Jhajjar, a domed tomb, in good preservation, built by Tirandáz Khán, Bilooch, a servant of Akbar.

45. *Bahrampur*, three miles north-west of Gurgaon, stone tomb of Ghebi Pir. It is in need of repairs; date and builders are unknown.

46. *Badli*, nine miles east by south of Jhajjar, tomb of Ganj-i-shahidan, to south east of the town. They are worth looking at; the enclosure and tombs are of brick.

47. *Badli, Alamgiri stone mosque* in the town, built by 'Alamgir 200 years ago. It needs repair and is used as a place of worship.

48. *Sillarní*, five miles south of Jhajjar, math or tomb of Tahor Pir, built of brick in 1837 Samvat = 1780, A. D. It is in good order. It was built by Pathan, Jat of Sillární.

49. *Kanwah* village, eight miles south-west of Jhajjar, pukka brick giant's tomb $19\frac{1}{2}' \times 6'$. It is in an enclosure in which are a few apartments for travellers. It is in good preservation. The man buried here is Sabáb-ud-din Naurang. The present attendants are the descendants of Jamal Khán Lodhi Pathán, who settled here in the time of Shah Jahán. Rája Suraj Mull of Bhartpúr made the tomb pukka and constructed the serai and well and enclosure wall.

50. *Bilochpura*, eight miles south-west of Jhajjar, tomb of giant Saiyad Ismá'il Naurang $19' \times 19'$. Pukka and in repair.

51. *Bhedawas*, near Bilochpura, tomb of giant Saiyad Yusuf Naurang. $19' \times 10'$

52. *Chidwana*, nine miles south-west of Jhajjar, tomb of giant Saiyad Muhammad Naurang, $26' \times 8'$

53. *Talao*, two miles west of Jhajjar, tomb of giant Saiyad Husan, Naurang, $19' \times 8'$. Not kept in order as it is far from the village.

54. *Mohan Bari*, 20 miles south-west of Jhajjar, on the border of Dujanah territory. *Ruins of a large city*. One-third only is in British territory. It is said to have been founded by Rāja Mohan, Rājput. Nothing is known as to its decay. Stone idols and gold and silver coins have been found. On one side is a horseman, and on the other side a man and woman. The inscription is in Hindi characters. The foundations of houses met with are of pukka masonry. These ruins are in a remote part of the district and have not yet been properly excavated.

55. *Beri*, $13\frac{1}{2}$ miles south of Rohtak, *Hindu temple*, in the town, in perfect condition, built seventy years ago. The idol is said to be very old. It is probably similar to one of those in Bohar.

56. *Maina*, 4 miles south of Rohtak. *Giant Saiyad Niamat Ullah's tomb*, $24' \times 6'$. It is surrounded by a low brick wall and is not well cared for. A faqir is in charge.

57. *Gohana*. Tomb of *Shah Zia-ud-din Muhammad* who accompanied Muhammad Gauri to India. An annual fair is held here.

Gohana is a very old place indeed, but it has no buildings now of any great antiquity. To the north-east of the town is a large Jhil, on the banks of which once stood an old temple, bricks of great size from which are now built up into the walls of the town.

The Rohtak district coming between the Hissar district and that of Dehli has always been of some importance historically. Old Rohtak is often mentioned in history.

58. *Rohad*, 19 miles from Rohtak on the Dehli and Rohtak road. *A smooth water worn stone*, near a well by the road side. It stands $3' 9''$ above the ground and is $15''$ broad. It leans somewhat. On the under side is a 5 lined Sanskrit inscription $14'' \times 13\frac{1}{2}''$, dated 1312 S. (= 1255, A.D.) the lower lines are illegible. To the north-east of the village is a largish mound called Binjal. It is cultivated but the natives say it represents an old village.

59. *Naurangabad*, 6 miles east of Bhiwani, on the Rohtak road. *An immense mound*, covering a very large area. Large bricks in great quantities are dug from this mound. The inhabitants say no coins or images, or sculptures are ever found there.

GURGAON DISTRICT.

1. *Gurgaon*, mosque and tomb of *Alawardi Khan*, 2 kos north of town. The tomb has a handsome trellis screen of stone. It was built by Alawardi Khan 160 years ago and is now in a dilapidated condition, though it deserves to be rescued from decay. It is now no longer used.

2. *Sohna*, 16 miles south of Gurgāon. *Lal and Kala Gumbuz*, red and black domes, one mile from Sohnā. These are dilapidated. Close by are other tombs. In the enclosure of the red dome is a palace $60' \times 40'$ in ruins, torn by lightning. One dome has a portico supported by pillars of red sandstone, almost in the Hindū style, though the building is Muhammadan. The enclosure walls are in ruins, the domes are supposed to have been built by the Khānazādas, about the same time as the other buildings here.

3. *Tombs of Qutb Khan and others*, one mile from the thana but within the town boundary. Begun, but not completed, by Qutb Khān, Khānazāda, Mansabdar of the Emperor about 400 years ago. The chief building is handsome and should not be allowed to go further to decay. A good deal of red sandstone is used in it, and there are some inscribed verses from the Qurān in several places. The dimensions of the building are $97' \times 27'$. There are two other maqbaras with graves near the main one.

4. *Hot springs and masjid* in the town. These natural springs are used for bathing by both Hindūs and Mussalmāns. It is not known when they were discovered.

Tradition says that a Binjárí built two baths close to the spring with external and internal dome about a thousand years ago. The outer baths are of later date. In 1188 H., (1774 A. D.) Khánazáda Másúm Khán erected a mosque. It has an inscription in Persian on the door.

5. *Cold spring* in the town. It is used for bathing and drinking. Tradition says it was once hot, but for 300 years it has been cool. In the famine of 1861 the place was thoroughly repaired.

6. *Dargah of Shah Nizam-ul-haqq, tomb and masjid.* It was built about 400 years ago by Beshára, wife of one of the Khánazádas.

The masjid is of red sandstone and the gate which is handsome is of the same material. Verses from the Qurán are inscribed on the walls. Remains of Hindú architecture are observable.

7. *Barah Khumba*, 12 pillars, close to the town. A building of red sandstone about 400 years old. It has been used as a dák bungalow and is now converted into a barrack. There is an Arabic inscription in one of the rooms.

8. *Wahiwala Domes*, half a mile from the town northwards. They are ascribed to the Khánazádas who lived 3 centuries ago. One of the buildings has been repaired lately and is used as a mosque.

9. *Ghaniraj*, 5 miles north of Sohna, *mosque and enclosure.* In all there are four domes. They are supposed to be about 400 years old and are not handsome. The door is falling in. They are situated close to the hills.

10. *Badshahpur*, 10 miles north of Sohna, *baoli*, the present building was erected in 1861, but there was an old *baoli* on this spot more than 300 years ago. It had been covered up with sand, but the walls indicated the shape of the building. The water is largely used both by people and cattle.

11. *Bhundsí*, 3 miles south of Badsháhpur, *mosque and two domes*, with inscribed verses from the Qurán, near the high road. They are in fair preservation though not in use and were built by some Khánazáda.

FARRUKHNAGAR.

12. *Farrukhnagar*, 13 miles west by south of Gurgaon. *Mosque* of red sandstone decorated with sculpture, in good preservation, in the town. It was built in 1145 H., (1732-3, A. D.) by Faujdár Khán, Nawab of the place. The *hauz* in the centre is supplied with water from without, there is a laudatory inscription over the door praising the Emperor, the mosque and the hauz. The date is given in poetry.

13. *Shish Mahl*, (crystal palace) in the town. The old residence of Faujdár Khán. One wall was covered with mirrors. There is a garden with a fountain at one end. The buildings are now used as a thána, rest-house, post office and school-room.

14. *Baoli or Mitter Sen's well*, 200 feet from the city walls. It was built by Sahokár Mitter Sen about 30 years ago at a cost of Rs. 5,000. The water is used for bathing and for cattle.

15. *Kilawalla well* in the town. *An octagonal well* built 130 years ago, while Suraj Mull was Rája of Bhartpúr. This báoli which is 96 feet in circumference forms one of the towers of the city wall. It was cleaned out in 1861.

RIWARI.

16. *Riwari*, 32 miles south-west of Gurgaon. *Tank of Teja Singh*, 500 feet south-west of Riwári Tahsíl. It is 100 yards square, and was built by Rao Teja Singh at a cost of a lakh and a quarter. It needs cleaning badly.

17. *Lal Masjid*, 300 feet north of the Tahsíl. Built 300 years ago of red sandstone. The place is very small 31' x 11' only. There are two tombs also here.

18. *Baghwālla Tank*, 1,000 feet to the west of the town. It was made 200 years ago by Rao Gujar Mull of Ríwári.

19. *Three Jaina temples*, near the town. Much money has been spent on these during the last fifty years, and they are now in good preservation, *not being at all old*.

20. *Sháhjahanpur*, 16 miles south by west of Ríwári, *maqbara* and *baoli*. The *maqbara* is a two-storeyed building, surmounted by a dome of elegant shape. The *baoli* which is in ruins is alongside.

21. *Taooroo*, 18 miles south by west of Gurgáon, *maqbara*, near the town. It is reported to have been built by Beloochís. There are other buildings near it, and the enclosure covers a large space. It is all now jungle and the buildings are in ruins.

22. *Taooroo, bungalow of Ghosi Sháh*, faqír, one mile north of the town. It measures 33 feet by 14 feet. The curve of the canopy is peculiar and beautiful. It is in good preservation.

23. *Palla*, three and half miles north-west of Núh, *dargah of Khwaja Musa*, a quarter of a mile north east of the village. The tomb was erected by Abd-ul-Samd, Shaikh of Palla; the south gateway by a begam of an emperor, 100 years ago; the Naqár Khána 70 years ago by Faizulla Beg Khan of Hattúr. The gate is very handsome. The tomb inside the shrine is of marble, and bears an inscription in Persian, which fixes the date of the faqír's death at 759 H., = (1357, A. D.).

24. *Kotalá*, seven miles south-west of Núh. *Masjid*, built by a Khánazáda in the time of Fíroz Sháh, about 1400, A. D. The gateway is handsome and is approached by a fine flight of steps. The architecture of the interior resembles the Hindú style. General Cunningham gives a description of the mosque and a facsimile of the inscription over the gateway, which gives the date. (Archæological Survey Report, Volume XX, pages 129—133 and Pl. XXXI). The inscription gives the Khánazádás as Bahádur Náhar and Hátim Khán.

25. *Malab*, four miles south of Núh, *Masjid of Majnún Sháh*, in the town. It measures 115' x 119', and was built by Majnún Sháh, faqír, 200 years ago. It is in good preservation, and is used by the Muhammadáns for worship.

FÍROZPUR.

26. *Firozpur*, 23 miles south of Núh. *Dargah of Miran Sahib*, half a mile from the town. This tomb is in a fair state of preservation. There is a yard 66' x 44' in which are a small mosque, several tombs and a dome. They were built under the Mussalmán supremacy, but date and builders are unknown.

27. *Hill Jhir, a Hindu temple*, near the town. It is situated by the side of a waterfall in a ravine and is dedicated to Maha Deo. It was built 130 years ago by a faqír.

28. *Dera Tope*, 500 feet west of *Bhund*, one-and-half miles west of Fírozpur. A compound at the bottom of the hills 150' x 121'. It contains a building 66' x 49' said to have been made by baniyás. Daulat Rám, Baniyá, made a row of buildings and a doorway. There is a tah-khána under the central building.

29. *Pinangwah*, 12 miles north-east of Fírozpur, *baoli and maqbara*, to the north of the town, 275 years old. The *baoli* is 70' x 24'. The tomb is 33 feet square at the base. It is in memory of a Mogul who had been in the service of one of the emperors, and who died here in returning from Qandahár.

30. *Pinangwah, Maqbara of Allah Yar Khan*, at Illahábás, one mile east of the town. Its dimensions are 40 feet square. There is a tank in front and a masonry ghât leading down to it. It is nearly 300 years old, and was built in memory of Allah Yár Khán, Mansabdár.

31. *Khosi*, three miles east by south of Pinangwah. *Dargah of Sháh Choka*, on the top of a hill in the village. The tomb is 30 feet square and has buildings all round it. The enclosure is 189 feet square. It is in a fair state of preservation, and an annual fair is held. Amongst Mussalmáns it is celebrated as a place for detecting theft by subjecting suspected persons to the ordeal of holding grains of rice in their mouth.

HODAL.

32. *Hodal*, 32 miles south-east of Sohna. *Tank* in the town, dated 1789, S. = 1732, A. D. It is 300 feet square, and was built by Káshí Rám, Jat Chowdrí of Hodal, who was connected with Suraj Mull of Bhartpúr by marriage. To the west is a large building called the *Kacherri*, 80' × 57'. The doors are 18 feet high and 9 feet broad, and are made of sangbasi, a yellow and white stone, from Bhártpúr. On the east is a screened balcony, two-storeyed, with three doors below and above, in good order. To the south of the *Kacherri* is a red stone *Chatri*, with 24 pillars, in good repair. There is also a second *chatri* and a temple adjacent to it, and two monuments to the memory of women who preformed satí.

33. *Kacha tank*, about 400 years old in the town, in pretty fair condition. It is 320 feet long by 216 feet broad. In reality it is of masonry, but it has no flights of steps. It is supposed to have been built by some Binjárá.

34. *Pandu Bun*, a tower and tank, a quarter of a koss south-east of the town. It was built by Naina and Megha, Brahmins, servants of the Bhartpúr family, for the use of faqírs, who added the surrounding buildings within an enclosure 136' × 66', together with an idol, named Brijbhusan and a kacha tank with three flights of masonry steps. The site is said to have been occupied by a temple from the earliest times. The place is now in ruins, but the tank is used by faqírs for bathing and drinking purposes.

35. *Baoli*, one koss from the town. It was built by Kashi Ram Chowdri of Hodal 150 years ago. The well is in good repair and the water is extensively used for various purposes.

36. *Sit Sai*, four miles east of Hodal. A temple, dedicated to Lakhshmí Naráyan, known as Parda Náth. There is a kacha tank, named Kuságar, with masonry steps on the south side. Close by is a house built by the Rája of Balabgarh half a century ago. The gateway was built by a baniya of Rájpúr. This temple has given rise to some sanguinary encounters between the inhabitants of Banswa in this District and Hattana in the Mattra district.

PALWAL.

37. *Palwal*, 29 miles south-east of Gurgaon, *Maqbara of Roshan Chirágh*, in the town. This tomb was erected by Roshan Chirágh, faqír, who is buried here. Tradition says that he received a contribution of one stone from every cart that carried stone from Bhartpúr towards Dehli. The place is in fair preservation but not used.

38. *Jama Masjid*, in the town. It is 113' × 72', and is supported by 30 pillars and has a slate roof. The pillars still bear traces of Hindú idols which were defaced by Muhammadans in the time of Shams-ud-dín, Altamsh, A. D. 1221, and subsequently by Nawáb Murtaza Khan, Istimrárdár of Palwal, 1808-17, A. D. The mosque is built in fact of remains of a Hindú temple, which was very old and dedicated to Gobind Sewají. The old Hindú pillars resemble those in the colonnade at the Dehli Qutb. The masjid is in fair preservation and is used by Muhammadans.

39. *Sarai*, in the town, 300 years old, in fair preservation, sold by Government and now used by the inhabitants for shops. It is 483 feet long by 293 feet broad. No wood was used in the roofing. It cost about a lakh of rupees.

40. *The Rani Talab*, in the town, in fair preservation and constant use. The masonry steps on three sides were built by faqírs about 130 years ago. The remaining sides by the residents of Palwal about 30 years since.

41. *Bhawan Kund*, a tank in the town, 90' × 78', 100 years old. It has masonry steps on three sides and is in good preservation.

42. *Maqbara of Shaikh Shāhbāz*, in the kacha fort outside the town. It is an octagonal tomb each side measuring 15 feet. Below is a *tah-khāna*. It is now in ruins, having been built 500 years ago in memory of Shāhbāz. It is not used.

43. *Pachoban, a tank*, near the town, 125 years old. The masonry steps and walls on two sides were built by Har Lāl Gurū, Qanūngo of Palwal. It is in fair preservation and is in use.

44. *Dargah of Ahmad Chishti*, six miles east of Palwal, a tomb, in ruins, built 300 years ago. It is 84' x 57,' is only 11 feet high and has three doorways. It was erected by a Binjārī. The Naqār Khāna was erected some 200 years ago by the wife of Hasan Alī, Wazīr of an Emperor of Dehli. The place has considerable local reputation.

DEHLI DISTRICT.

1. *Ruins of Indraprastha or Indarpat*.—The city of Indraprastha was founded 1450, B. C. No one knows exactly where it was situated. Some say it extended from modern Dehli to the Qutb. Others say that its northern boundary lay somewhere between the north and south of the present city. Others say that the site on which the Purāna Qila now stands was that of Indraprastha. "No ruins mark the ground where Indraprastha once flourished." (Carr Stephen). This *Purāna Qila* is said to have been built by Anang Pal, I. "There is not a stone there which can confidently be said to belong to the city of the Tonwar." (Carr Stephen). Purāna Qila was repaired by Humāyūn who changed its name to *Dīn Panāh*. Sher Shāh strengthened Dīn Panāh and built in it the Kuhna Masjid and the tower Sher Mandal. Sher Shāh changed the name of Dīn Panāh to that of *Shergarh* and *Dehli Sher Shāhi*.

It may be as well here to state that modern Dehli was built by Shāhjahan after whom it was called Shāhjahanābād.

- I.—The original city was Indraprastha.
- II.—The next was Dilli, or Delhi or Dehli. Whether this second city was built on Indraprastha or near where the iron pillar now is, has not been yet decided. There is a distance of six miles between these places.
- III.—The third city was Qila Rái Pithora, built round about the Qutb and iron pillar. This was built by Rája Pirthvi Ráj.
- IV.—Kaiqobad built Naia Shahr at Kilo Kherí.
- V.—'Ala-ud-dín, Khilji, built the fort Sirí which became the capital of the Dehli empire. (On his coins he calls it "*Hazrat Dehli*.")
- VI.—Gyás-ud-dín Tuglaq removed the seat of Government to *Tuglaqábád* to the east of the Kutub.
- VII.—Muhammad Tuglaq, son of the above, built Adilábád south of Tuglaqábád, and besides this enclosed Siri and Qila Rái Pithora, and called this new city Jahánpanah.
- VIII.—Feroz Shāh, cousin and successor of Muhammad Tuglaq, abandoning these old capitals built Firozábád, which he adorned with the pillar of Asoka. (These three kings Gyás Muhammad and Feroz all use "*Hazrat Dehli*" on their coins.)
- IX.—Khizr Khán built Khizrábád.
- X.—The son of Khizr Khán, Mubárac, built *Mubarakábád*. These two cities were south-east of Humāyūn's tomb, on the banks of the Jamna. (On coins *Dar-ul-mulk Dehli* is used.)
- XI.—Dīn Panāh was built by Humāyūn and strengthened and beautified by Sher Shāh.

So the Dehli of Akbar and Jahángir must have been the Purána Qila, and whatever remnants of cities existed to its north (such as Firozábád) and to its south and south-east and south-west.

XII.—The modern city succeeded all these. So that although Dilli or Dehli was the second name, it has been in use along with ten others for more than a thousand years. (" *Dár-ul-mulk Dehli* and *Dár-ul-mulk Hazrat Dehli* " occur on the coins and **Dár-ul-Khiláfat Dehli* is also found as well as " *Qutabábád* " and " *Dár-ul-Islám*." So that whatever the name of the residing quarter of the monarch, the congeries of forts or towns was known by the name of Dehli. It is always spelt on the coins دهلي. The old quarters would not be left immediately on the king building a new palace and the nobles following him). Part of modern Dehli was included in Firozábád. The Fort Salimgarh was built by Islám Sháh, son of Sher Sháh.

Hence it will be seen that modern Dehli includes parts of the first city, Indarpat and of the eighth, Firozábád. The sites of the other places lie to the south of the modern city, right away as far as the Qutb, and beyond it and Tuglaqábád.

In the following list the names of the objects of antiquarian interest are given, and brief remarks on each. For further information the volumes of the Reports of the Archaeological Survey, the "*Archæology of Dehli*" by Carr Stephen, the *Asar-i-Sanádíd* by Syad Ahmad, "*Rohnuma-i-Dehli*" by G. S. Maunel (these two last are in Urdu); "*Hand-book to Dehli*" by Fred. Cooper; "*Hand-book to Dehli*" by H. G. Keene, and "*New Guide to Dehli*" by Lieutenant Harcourt, may be consulted.

✓ 2. *The Iron Pillar*.—This is an inscribed forged iron pillar standing 22½ feet above ground, in the quadrangle of the great mosque at the Qutb. It is in excellent preservation and is in possession of Government. The name of the Rája who constructed and erected it was Chandra. Learned men differ as to who this Chandra was—a Gupta or a Narwar king.

✓ 3. *Dam or Band at Anehpur*.—This is a gigantic stone wall or dam on the south side of the village of Anehpur in the sub-division of Ballabgarh. It was built by Anang Pal, II, in 1051, A. D., and has suffered but little since that time. It is still in fair preservation. It is across a gorge 289 feet wide. It is 150 feet wide at the base and about 20 feet high. *On the interior the height is about 40'.*

✓ 4. *Suraj Kund*.—Large masonry tank between villages of Baharpur and Luk-karpur, 12 miles from Dehli. In the centre of the western side are the ruins of a temple. The tank is now in ruins, but "it is a splendid work, and even in its decay, it retains much of its past splendour." Gháts lead down the tank.

✓ 5. *Lál Kot*. A part of the fort of Rái Pithora,† round the Qutb. It is not known positively whether this was a palace or a fort. Like Indarpat, the name only remains. We can fix it on nothing definite.

✓ 6. *Fort of Rái Pithora*† A. D. 1180.—This fort, now in ruins, measures nearly 4½ miles round. Lál Kot is said to be its citadel. It is said that Lál Kot was built by the Tanwars who were defeated by the Chauhán Rájputs, who added fort Rái Pithora to Lálkot.

7. *The Great Mosque at the Qutb* and the Butkhána, 1200 to 1220, A. D. This mosque and colonnade were built out of the remains of Hindú or Jain temples. The pillars are beautifully sculptured, their ornamentation being almost to excess. Twenty seven temples are said to have been dismantled to obtain the materials. It is in possession of Government. The colonnade is somewhat dilapidated.

* The vile drunkard, Qutb-ud-dín Mubárak Sháh styled himself on his coins, Khalifah-i-Allah and Khalifah-i-Rabb-ul-Alamín, and on his coins Dehli is termed for the first time, "*Dár-ul-Khiláfat*." Before his time it was called *Hazrat Dehli* simply. Afterwards the coins of Hamáyún and Akbar have on them *Dár-ul-Mulk Hazrat Dehli*. The later Moguls call it *Dár-ul-Khiláfat Sháhjahánábád*.

† "*Prithvi Rája Deva*" on coins.

8. *Gateway of Alá-ud-din*, A. D. 1300. This magnificent gateway of red sandstone and marble is highly decorated with delicately chiselled patterns of unrivalled excellence. It is the southern entrance to the mosque. It was built by Alá-ud-din Khiljī, and it is a specimen of Pathán architecture at its highest perfection.

9. *Qutb Minár*.—A magnificent tower 240 feet high, 11 miles from Dehlī. It is five storeys high. Each storey has a balcony at the top. The flutations of the column are different in each storey. There are bands of inscriptions round each storey. It was commenced by Qutb-ud-din Aibak and finished by Altamsh. Feroz Sháh repaired it. The column was used as the Minár of the mosque, from which the Azán or call to prayers was sounded. It is now in excellent preservation in possession of Government, and well looked after by Government Officers.

10. *Unfinished Minár* of Alá-ud-din Muhammad Sháh, Khiljī, in the neighbourhood of the Qutb Minár. It is the commencement of a tower which was to have been twice as high as the Qutb. Alá-ud-din died before he had finished even the first storey. It is now just as it was left by the workmen, a rough unfaced heap of masonry, with a flight of steps going up it inside.

11. *Hauz Shamsi* or tank of Shams-ud-din Altamsh, a mile from the Qutb and domed pavilion. The tank covers a hundred acres. The dome or pavilion stands on a masonry terrace 2½ feet high and 52 feet square, in the middle of the tank. It is supported by 16 stone pillars, eight feet high, which enclose a room 24 feet square. There are many graves all round the tank. The pavilion was built by Alá-ud-din Khiljī. Muhammad Sháh Tuglaq repaired the tank which was originally built by Shams-ud-din Altamsh, on the spot where Alí, nephew of Muhammad, appeared to him in a dream.

12. *Tomb of Sultán Ghári*, A. D. 1231, style early Pathán. This is a tomb and crypt (ghár) in a square enclosure, built of grey Dehlī stone and decorated with sculptured and inscribed marble. It is situated in the village of Malikpur, four miles north-west of the Qutb. It is the tomb of Nasir-ud-din Muhammad Shah, eldest son of Altamsh. Ghári is an adjective formed from *ghár*, a cave or crypt. He died in A. D. 1228.

13. *Tomb of Shams-ud-din Altamsh*.—It is of red sandstone and marble, richly decorated with delicately chiselled patterns and inscriptions on stone. It has no dome. It is the oldest Muhammadan tomb in India, and "one of the richest examples of Hindú art applied to Muhammadan purposes."

14. *Tombs of Rukn-ud-din Firoz Shah I, and Muiz-ud-din, Bahram Shah*, A. D. 1237 and 1242. Two tombs similar in construction with rubble masonry domes on stone pillars in the village of Malikpúr. These are the tombs of the sons and successors of Altamsh. It is not known which is which. In their present form they are the work of Firoz Sháh Tuglaq.

15. *Grave of Razia Begam*, A. D.—1240. This is a red sandstone grave in an enclosure, near the Turkman gate of modern Dehlī. It is in good preservation. Razia was the daughter of Altamsh, and the only Muhammadan Sultána of Dehlī who reigned in her own name.

16. *Mosque of Abdullah Nasir-ud-din at Sonpat*, A. D. 1272.—This is an ordinary masonry mosque in Sonpat, 29 miles from Dehlī. It is kept in fair repair by the Muhammadans who possess and use it. It was reconstructed in the reign of Gyás-ud-din Balban in memory of a celebrated saint.

17. *Tomb of Balban*, 1286, A. D.—This tomb is in ruins; it is near the Qutb. It is in possession of Government and is looked after by local officers. Balban was the best of the slave kings of Dehlī.

18. *Fort of Qila Kheri, Qasr-i-Muizri or Naia Shahr*, A. D., 1286.—The ruins of a fort built by Muizz-ud-din Kaikobád, near the Jumna, south of Humáyún's tomb.

19. *Hauz Khass*, 1295, A. D.—Remains of a large tank, four miles from the Qutb. It is a work of Alá-ud-dín, Muhammad Sháh, Khiljí, now in ruins. It had a madrassa or college built on one of its sides by Fíroz Sháh. The hollow of the tank, 70 acres in area, is now cultivated. The houses are inhabited by the cultivators.

20. *Sirí*, A. D. 1303.—Ruins of the ancient capital the 5th under (1). It was built by Alá-ud-dín, Khiljí. It is now in ruins. Only walls are left. Sirí is two miles north-east of the Qutb at a place now called Sháhpúr.

21. *Hazár Sitún Palace*.—Ruins of a palace of 1,000 pillars in Sirí. Now a heap of ruins with only one or two pillars standing. Built by Alá-ud-dín. The villagers possess it.

22. *Tomb of Ala-ud-din, Khilji*, A. D., 1315.—An insignificant tomb of stone in a roofless room on one of the sides of a quadrangle, near the Qutb. The walls are bare. It is in a very dilapidated condition. It was repaired by Fíroz Sháh. There were a masjid and a college attached. Both have disappeared. Here lies "the second Alexander." "*Sikandar us Saní*."

23. *Tuglaqábád, ruins of a fortified city and citadel*, A. D. 1321-23.—The gigantic fort of an old Pathán Sultán, four miles east of the Qutb on the Badarpur road. It is one of the most interesting and complete ruins of a city and fort. It is in possession of Government.

24. *Tomb of Gyás-ud-din, Tuglaq Shah*, A. D. 1326.—A red sandstone and marble tomb, fortified and connected with Tuglaq's fort by a well-known viaduct. It stood in a lake formed by making a dam between Adilábád and Tuglaqábád. This most perfect specimen of a Pathán warrior's tomb is in excellent preservation and in possession of Government. It has lately been repaired by the Public Works Department.

25. *Adilábád*, 1325-51, A. D.—This is a small fort after the style of Tuglaqábád. It was built by Muhammad Tuglaq and named after him. On his coins he calls himself "*Us Sultan-ul-Adil*," the just Sultán.

26. *Jahan Panah*, 1327, A. D.—The space enclosed between two lines of fortification which connect Sirí and Rái Pithora's Qila. These lines were built by Muhammad Tuglaq. There was a mint here in the time of Sher Sháh Súrí. Some of his finest rupees bear the name of Jahán Panáh on them. This would seem to imply that this part was inhabited by the towns folk in spite of the new capitals of the emperors. It is now in ruin.

27. *Tomb of Nizam-ud-din Aulia*, A. D. 1324.—This man was a saint and politician, a prophet who plotted to secure the fulfilment of his own prophecies, a most consummate and unscrupulous hypocrite. The tomb has had something or other done to it by most of the Sultáns of Dehli from Fíroz Sháh to Akbar, II, which last emperor in 1823, A. D., placed the present marble dome on it, so that the tomb is a mixture of styles. This tomb is in a village near Humáyún's tomb bearing the name of this man. The tomb is in excellent repair, and is in possession of Government but used by Mussalmáns. It has been repaired by the Public Works Department.

28. *Jamáat Khana*, or mosque of Nizám-ud-dín, A. D. 1353.—It is a fine specimen of the "severe style" of Pathán architecture, and is situated on the western side of the enclosure of Nizám-ud-dín's tomb. It is of red sandstone and but little decorated. It is in fair order and in possession of Government. The Mussalmáns use it and whitewash it periodically from top to bottom both inside and outside.

29. *Baoli of Nizam-ud-din*, near his tomb. It was built by the workmen of Nizám-ud-dín, and it was the cause of the quarrel between him and Tuglaq Sháh. It is in possession of Government and is used by Muhammadans who keep it in repair from private subscriptions. Date 1321, A. D.

30. *Tomb of the Poet Khusrau*, a red sandstone and marble tomb with trellis work and decorations in the neighbourhood of the tomb of Nizám-ud-dín. The present tomb was built in 1605, A. D. This poet was a great man in the time of Alá-ud-dín. His songs are still most popular. The tomb is in possession of Muhammadans. It is repaired by the

village community, who by means of whitewash and cheap repairs have managed to destroy a good deal of its beauty.

31. *Tomb of Shaikh Salah-ud-din.*—A domed red sandstone tomb with lattice work and stone pillars. The grave is of marble. It is situated a mile from Khirki village. He was a man of learning and piety and a stern moralist. He lived in the reign of Muhammad Tuglaq to whom he often administered severe rebukes which were received kindly. The tomb is in a fair state of repair.

32. *City, fort and palaces of Firozabad,* only one gateway remains standing. This place is outside modern Dehli on the south. It is altogether in ruins. It is in possession of Government—the Commissariat Department. It was built by Firoz Sháh Tuglaq, 1354.

33. *Asoka's pillar,* in Firozábád.—It was put up here in 1356, A. D. The date of the pillar is about 250, B. C. It is a pink sandstone monolith, placed on a sandstone pyramidal terrace. Its height is 42 feet 7 inches. It has inscriptions on it in Páli—the edicts of Asoka. It was brought from Tobra near Jagádhari. The top has been broken off. A second inscription in Sanscrit is also on the pillar. Its date is 1164, A. D.

34. *Asoka's pillar on the ridge.*—This pillar which had on it an inscription in Páli, the exact duplicate of the Firozábád pillar inscription was brought from Mirat by Firoz Sháh. It was thrown down and broken by the explosion of a powder magazine in 1713, A. D., and restored and set up by the British Government in 1867, A. D. It is in possession of Government and is looked after by local officers.

35. *Kushak-i-Shikar.*—This is the ruins of a palace built by Firoz Sháh on the ridge near the Asoka pillar. It was a hunting-box, and the pillar was set up as an ornament to the grounds. There is nothing of the palace left but a few ruined walls.

36. *Raushan Chiragh Dehli.*—A masonry tomb in an irregular enclosure, 10 miles south of Dehli, north-east of the Qutb. Date 1354. There are modern additions. Shaikh Násir-ud-dín Mahmúd was the last of the great Chishtí saints of Dehli. He was the chief disciple and the successor of Nizám-ud-dín. He obtained the title of Chiragh-i-Dehli (the lamp of Dehli) on account of his piety. He was stabbed to death in 1356, A. D., in the 82nd year of his age. Bahlol Lodí is also buried in this enclosure.

37. *Qadam Sharif.*—The building is of masonry, the tomb stone and rails of marble. There are inscriptions. It is situated a mile-and-a-half south of the Lahori gate of modern Dehli. It is the grave of *Fath Khan*, son of Firoz Sháh Tuglaq, who died before his father, but whose name is associated with his father's on a series of coins. There is a marble slab here with a so-called foot print of Muhammad on it. It was placed over the grave by Firoz Sháh. Dehli Muhammadans regard the place as sacred, and many of them are buried here. The tomb is in fair repair. The place is so named after the *footstep*. It means the *noble footstep*.

38. *Kalán Masjid.*—A mosque built of massive plain masonry in the city near the Turkman gate of the modern city. Date 1386 A. D. Style 2nd Pathán. There are inscriptions. It is a perfect specimen of the 2nd Pathán style of architecture. It was built by Firoz Sháh and formed part of his city of Firozábád. It is in good repair.

39. *Khirki Masjid.*—An enormous structure of plain masonry in Khirki village. Date 1387, 2nd Pathán style. It is like the Kalán Masjid in construction. It was built by Khán Jahán, Prime Minister to Firoz Sháh.

40. *Begampuri Masjid.*—A mosque of plain stone with walls covered with mortar now black with age. Date 1387, A. D., 2nd Pathán style. It is situated in the village of Begampúr north-west of the Qutb. This mosque also was built by Khán Jahán. It is another good specimen of the style of the period.

41. *Tomb of Firoz Sháh Tuglaq.*—This tomb is one of a long range of buildings. It is of red sandstone and marble and has painted decorations. It is severely simple but in excellent taste. The combination of sandstone and marble is very handsome. Altogether it is a most interesting monument. It is situated outside the south

wall of the ruined city of Tuglaqábád. Caunter in his history of Taimur says: "The splendid mosque erected by Firoz Sháh, upon the stones of which were inscribed the principal transactions of his reign, was an object of such admiration to the conqueror (Taimur) that he removed to Samarqand the architect who had designed and the masons employed in raising it in order to erect one in his own capital."* These inscriptions no longer exist.

42. *Khizr ki-Gumti*.—A very common looking square room in a ruined enclosure near Okla, 8 miles south of Delhi. Tradition says that Khizr Khán who died in 1424, A. D. and was the first of the Syad kings, was buried here, and that his son Mubárah Sháh built this tomb.

43. *Tomb of Mubárah Sháh*.—This is a massive octagonal building of the grey stone of the country, in a large battlemented enclosure. It is five miles south of Dehli. Date 1435, A. D. Style, 2nd Pathán. The interior has been much damaged by the building having been used as a dwelling. It is in good repair.

44. *Tomb of Muhammad Sháh, 3rd Syud King*.—This is a massive octagonal building with a verandah but no courtyard. It is in the village of Khairpúr near Safdar Jang's tomb. It is in fair repair but there is a considerable vegetable growth on the roof and dome. It is sketched and described by Fergusson, volume II, page 653. Date 1445 A. D.

45. *Tomb of Bahlol Lodi*.—A square tomb of plain solid masonry, nine miles south of Dehli and near the shrine of Chirágh Dehli. It is in fair repair but is used as a residence by the Khadim of Chirágh Dehli shrine. This tomb was built by Sikandar Lodi, son of Bahlol. Date 1488, A. D. Bahlol was the 1st Lodi Sultán.

46. *Panj Burj*.—Five domes of the 2nd Pathán style, in the village of Kanchanpúr, six miles south of modern Dehli. They are in a dilapidated condition. It is said they were built by Sikandar Lodi about 1488, A. D.

47. *Basti Báoli*—Remains of a large domed gateway, mosque and tomb, and a spring of water near the village of Nizám-ud-din. They are in a dilapidated condition. Khwájá Sará Basti Khán was a man of importance in the time of Sikandar Lodi.

48. *Moth-ki-Masjid*.—A mosque in the 2nd Pathán style of architecture, with inscriptions and a little ornamentation in plaster and cut stone. It is in the village of Mubárahpúr. The gateway is in hopeless decay. It was built in the reign of Sikandar Lodi.

49. *Tomb of Langar Khán*.—A massive square domed tomb of grey country-stone with sandstone pillars near the village of Khairpúr, more or less now in a state of decay. It is a poor specimen of the Lodi style date 1494, A. D. Langar Khán was an Amir of the court of Sikandar Sháh.

50. *Tin Burja*.—Three domed tombs of massive stone masonry with red sandstone ornamentation. They are near Safdar Jang's tomb to the left of the road going to the Qutb. They are neglected and are in a state of decay. They are fair specimens of the 2nd Pathán style. The people call them Bará Khan, Chhota Khán and Káli Khán.

51. *Rajon-ki-Báin, or the Masons' spring*.—A báoli and domed pavilion of common stone, with a little red sandstone and an inscription near Adam Khán's tomb at the Qutb. It is in a dilapidated condition. It was made by Daulat Khán, an Amir in the court of Sikandar Sháh. Its present name obtains from its having been occupied by masons.

52. *Tomb of Sikandar Lodi*.—A massive octagonal tomb of grey stone and red sandstone. There is a good deal of chiselled stone ornamentation. A little encaustic tile decoration is also used. The tomb is a quarter of a mile from that of Safdar Jang, close to an ancient bridge. It has been neglected but has lately undergone repairs. It is perhaps the finest specimen of the Lodi period. It marks the transition from the 2nd to the 3rd Pathán style.

53. *Two tombs and a mosque in Khánpúr*.—The smaller tomb is in the northern outskirts of the village. The larger tomb is near the mosque. These tombs are massively

built of grey stone. They are highly ornamented with chiselled sandstone brackets. The mosque is very highly decorated. The front is covered with inscriptions and ornaments in very hard plaster. The interior walls are covered with ornamentations cut in hard stone, as perfect now as when first executed. Learned men differ in their opinions as to the period when these tombs were built. The northern tomb is said to be that of Ibrahím Lodí; but his tomb is at Panipat. The accounts given of the southern one are pronounced absurd.

54. *Tomb of Khwāja Khizr at Sonapat.*—A remarkably fine stone tomb at Sonapat, 29 miles north of Dehli, in fair preservation and in possession of Muhammadans. Khwāja Khizr flourished in the reign of Ibrahím Lodhí.

55. *Jamāli Kamāli*, mosque and tomb in the old village of Qutb Sāhib near the Qutb Minār. The mosque which was apparently never finished is of grey stone with marble arches, handsomely chiselled and ornamented. The tomb is a room in the court-yard. It is very extensively decorated with encaustic tiles and paintings and sculptured marble. *Jamāli* was a famous man of Sikandar Lodhí's time and *Kamāli* was his brother. The walls *Jamāli* and *Kamāli* on the right bank of the Indus at Attock were named after these men. The mosque is of the later Lodhí style, or of the beginning of the third Pathān style. It has lately been done something to by the Public Works Department.

56. *Tomb of Imām Zāmin.*—The tomb is a very pretty domed room, 24 feet square and 54 feet high. There are three screens of lattice work, supported by 12 pillars, the capitals and bases of which are tastefully carved. There is an inscription over the doorway which tells us that Imām Zāmin was a "Jesus of the world of asceticism and a Moses of the mountain." This tomb is near the Alái gate of the Qutb. It is in possession of Government and is repaired by the Executive Engineer.

57. *Purāna Qila or Din Panāh.*—Walls and gates of a citadel of rubble masonry, two miles south of Dehli, just beyond Firozābād. It is in ruins. Government possesses these buildings. Humáyún on ascending the throne, built this place on the ruins of Indarpat.

58. *Shergarh or Sher Shah's Dehli.*—Two gateways and a mosque. Some ruins of a city wall, tile work and cut stone and coloured plaster ornamentations. One gateway is near the Jail. The other is close to Purāna Qila. The whole is in ruins. The gateways are supposed to be the north and south gates of Sher Shāh's city. The mosque was the chief building of the city. Humáyún's *Din Panāh* probably formed the citadel of Sher Shah's Delhi.

59. *Qila Kohna Masjid.*—A massive and elegant mosque highly decorated and ornamented in the Purāna Qila. It has lately been thoroughly repaired by the Public Works Department. It is the finest known specimen of the third Pathān style.

60. *Sher Mandal*, an octagonal building of three stories with red sandstone facing carved and decorated. There are traces of mural paintings. It is situated in the Purāna Qila near the Masjid. It was used as a library by Humáyún on his re-obtaining the throne of Dehli. It had been erected by Sher Shāh during his absence. Humáyún met his death here. He had ascended the terrace to consult the stars: just as he landed, he heard the call to prayers from the adjoining mosque. He sat down on the stairs till prayer was over. Attempting to rise his stick slipped and he fell downstairs, and received injuries which in three days resulted in his death. The date of his death is given in the Persian Chronogram, A. H. 963. همايون شاه از بام افتاد "King Humáyún fell from the roof." Taking the Roman numeral letters in "Humáyún slipt down," we have M = 1000, D = 500, L = 50, U or V = 5, I = 1. Total 1556, A.D., the date of Humáyún's death.

61. *Salīm Garh.*—A small fort now forming an outwork to the north of the modern fort of Dehli. The Railway bridge ends here. It is kept in good repair by the military authorities. It was built by Islām Shāh Sūrī, son of Sher Shāh Sūrī. The Moguls used it as a State prison. The bridge of five arches connecting it with the shore was built by Jahángir. Date 1546, A. D.

62. Enclosure to grave and mosque of Qutb Sáhib, an extensive enclosure wall and gates with inscriptions near the Qutb. The grave itself is a mound of earth white-washed. There are other graves and buildings in the enclosure of more or less historical interest. The enclosure wall and two gates and part of mosque were built in the reign of Islám Sháh Súrí. Qutb Sáhib was a great Muhammadan Saint, who died in 1235, A. D. Islám Sháh (1541-51, A. D.) erected this wall. The original mosque was of mud. The tomb is so still.

63. *Mosque and tomb of Isá Khán.*—This mosque and octagonal tomb are in a large walled enclosure near the west gateway of the village Arab Sarái. They are of grey stone with red sandstone and encaustic tile ornamentations. There are inscriptions. Isá Khán was an influential noble of the time of Sher Sháh and Islám Sháh. Date 1547, A. D.

64. *Arab Sarái.*—A walled village with fine gateway near Humáyún's tomb. Háji Begam, wife of Humáyún, brought 300 Arabs with her from Mecca, and settled them here. The eastern gate was built by Jahángír. Date A. D. 1560.

65. *Khair-ul-Munázil.*—A mosque and ruins of a college, almost in front of the western gate of the Purána Qila. Rubble and plaster work, ornamented parts of red sandstone, coloured medallions and carved stone flowers. Inscriptions. The buildings are in a neglected dilapidated condition. They are in possession of Government. They were built by Maham Ankah, wet-nurse of Akbar and mother of Adham Khán, A. D. 1561.

66. *Humáyún's Tomb.*—A red sandstone building with marble dome, $4\frac{1}{2}$ miles south of Dehlí. It is in good repair, and in possession of Government. It has been put in order by Public Works Department. It is the first known example of the Mogul style of architecture, which reached its perfection in the Táj Mahal at Agra. In the same enclosure is a small tomb of red and grey sandstone, the history of which is unknown. Round the grave of Humáyún are buried Háji Begam, his wife, Dára Shikoh, son of Sháh Jahán, Azím Sháh, son of Aurangzeb, Farrukhsir Rafiá-ud-darjât and Rafiá-ud-doulat and Alamgír II. In this tomb Bahádur Sháh, the last Mogul emperor of Dehlí was taken prisoner by Hodson in 1857, and along with him his sons also were seized. They were shot on entering the city. Memoirs of George V p. 8 and 10

This magnificent tomb was built by Háji Begam and Akbar. It was finished in 1569, A. D., at a cost of 15 lacs.

67. *Tomb of Adham Khán.*—An octagonal tomb, massively built of grey stone : of stern simplicity, second Pathán style. It is near the Qutb. It is in good repair, but repairs have been executed very clumsily. It is in possession of Government, and is used as a Police rest-house. Adham Khán was a chief of Akbar's time, the son of his wet-nurse. He was executed for the murder of Akbar's foster father, Azím Khán, by being thrown over the parapet of the palace at Agra. Not being killed the first time he was thrown over a second. The building though erected in Mogul times is clearly of the second Pathán style. It is a great curiosity. The dome is particularly fine. Date 1565-70, A. D.

68. *Nilí Chhatrí or Tomb of Naubat Khán.*—Ruins of an enclosure, a gateway and an octagonal tomb ornamented with encaustic tiles. It is midway between Purána Qila and the tomb of Nizám-ud-din. Naubat Khán was one of Akbar's Amírs. Date 1565, A. D.

69. *Tomb of Azím Khán.*—A tomb of sandstone with ornamental and decorated marble, 1566, A. D. It is three miles south of Dehlí near Nizám-ud-din. In a neglected and unsatisfactory condition. Shams-ud-dín Muhammad Azím Khán was foster father of Akbar. This is one of the prettiest tombs round Dehlí. It is, however, seldom if ever visited by Europeans.

70. *Bárah Palla.*—A masonry bridge of 11 arches, with an inscription on it, south-east of the southern gateway of Humáyún's tomb, under the Dehlí and Muttra road. It is in good order, and is in possession of Government. It was built in 1611, A. D., by Mihrbán Agha, a eunuch of the court of Jahángír.

71. *Tomb of Fahim or the Nilú Burj.*—A tomb with a dome covered with blue encaustic tiles. It is situated outside of the enclosure of Humáyún's tomb, to the east.

It is in good repair with the exception of the tile work. This tomb which must once have been very beautiful is said to have been built by the Khán-i-khánán Abdur Rahím in 1624, A. D. It is in the Mogul style. Government owns it and it is kept in repairs by the Executive Engineer.

73. *Chaunsat Khumba, A. D. 1624.*—A marble hall with 25 small domes on groined arches supported by pillars in the village Nizám-ud-dín. It is in good repair, and in possession of Government who executes repairs. It contains the tomb of Mirza Aziz Kokul Tásh, foster brother of the great Akbar, and of others of the same family.

74. *Tomb of the Khán-i-Khánán, A. D. 1626.*—An octagonal tomb, domed, not far from Fahím's tomb lying southwards from it. It has been very much neglected. Its marbles have all been stolen, and it is now used as a granary by the villagers. Abdur Rahím, Khán-i-Khánán (literally lord of lords) was a General of Humáyún's and Akbar's high up in the service of the period.

75. *Modern Dehli Fort.*—The citadel of Sháh Jahánábád. It is of red sandstone, and consists of high rampart walls with fortified gateways. Bishop Heber said on seeing this that "the Moguls built like Titans and finished off like cabinet-makers." It was built by Sháh Jahán, 1638-58. The city of Sháhjahánábád was finished in 1058, A. H. = 1648, A. D. The chronogram *آباد از شاه جهان آباد از شاه جهان* "Sháhjahánábád was peopled by Sháh Jahán" gives the date. The fortunate poet who composed this line had a present of Rs. 5,000 made him.

76. *Palace Buildings, (a).*—The *Naqār Kháná*, a two-storeyed red sandstone building. In good repair, but altered to suit modern requirements. It is in possession of the military authorities and is used as quarters.

77. *Diwán-i-ám, (b).*—A large red sandstone hall, with much inlaid marble. In sound repair. The Mosáic work has been restored by the Public Works Department. This is in possession of the military authorities and is well cared for.

78. *Diwán-i-khás, (c).*—A marble hall, richly inlaid and adorned with gilt decorations. It is undergoing thorough repairs at the hands of the Public Works Department. This was the hall for private audience of the Mogul Emperors. Here was the Peacock throne.

79. *The Hammám, (d).*—Marble bathing-rooms with a vast amount of inlay work, which is however much damaged and in need of restoration.

80. *Kháss Mahal or Suman Burj rooms, (e).*—A suite of apartments in marble marvellously inlaid and painted.

81. *Rang Mahal, (f).*—A grey sandstone and marble building with flat roof and arched doors in the style of the Diwán-i-kháss. In good repair, but it is plastered and whitewashed and fitted up as a European house. It is in possession of the military authorities.

All these buildings require much longer descriptions. Such will be found in Fergusson, Cunningham, Carr Stephen, and in the guide books to Delhi.

82. *Asad Burj.*—Bastion at south-east corner of the fort; this is in sound repair. A breach was nearly made here by the Mahrattas in 1803 when Ochterloney made his gallant defence of the place. It was repaired by Akbar II.

83. *Shah Burj.*—Bastion at north-west corner of the fort used for flank defence. All these buildings are in the hands of the military authorities who keep everything in perfect order.

84. *Jama Masjid.*—A red sandstone and marble mosque on a rocky eminence in the city of Dehli near the fort. It is in good repair and is used by Muhammadans for worship. It is a building which for magnitude, beauty of outline and proportion is unequalled in the world. It was built by Sháh Jahán who included it in his grand designs for a royal city. Six thousand men worked at it daily for six years, and its cost was ten lakhs of rupees. The mosque has been twice repaired, and it is now needing attention.

85. *Fathpúri Masjid*.—A red sandstone and marble mosque at the west end of Chándni Chauk, 1651, A. D. In good repair. The architectural effect is spoiled by the repairs which have been executed. It is now used by the Muhammadans to whom it was restored at the time of the Imperial assemblage. It was built by the Fathpúri Begam of Sháh Jahán.

86. *Sarhandi Masjid*.—A mosque faced with red sandstone, with plastered brick-work here and there. It stands in front of the Lahori gate of modern Dehlí. It was built by the Sarhandi Begam of Shah Jahán in the year 1650, A. D. It is a small mosque.

87. *Moti Masjid*, a small, but remarkably beautiful marble mosque in the palace buildings in the fort. It is in good repair and in possession of Government. It has been repaired by the Public Works Department. It was formerly the chapel royal, and was used by the ladies of the court. It is no longer used. It was built by Aurangzeb in 1659, A. D. It cost 1,60,000 rupees. During the mutiny it was damaged by a shot.

88. *Tomb of Jahánára Begum*, a marble monument. The grave is covered with grass. There is a marble trellis work enclosure. It is situated in the village of Nizám-ud-dín and is in good repair. She was the daughter of Sháh Jahán, and a famous beauty. European travellers tell sad stories about her. When Sháh Jahán was deposed, she shared his imprisonment. She died in Dehlí in 1681, A. D. She erected her tomb during her life-time. At the head of the grass covered grave is an inscription to this effect :—

“ Over my tomb let the green grass wave ;
A coverlet meet for my humble grave ”

There must have been something of sterling good in her, if she could hate such a man as Aurangzeb.

On the right of the grave of Jahánára is that of Mirza Nílí, son of Sháh Alam, and on the left that of Jamál-un-nissá, the daughter of Akbar II.

89. *Raushanára Begum's tomb* in the gardens known by her name. The tomb is in good repair. The gardens have been altered by the civil authorities, and no longer retain any peculiar oriental features. They are now in possession of Government. Raushanára was the favorite sister of Aurangzeb, and the most determined enemy of her brother, Dará Shikoh. Like her sister many stories are told of her showing she was far from virtuous. She laid out this garden in 1650, A. D. She died in 1670, A. D.

90. *Zinat-ul-masjid*.—A mosque of red sandstone with black and white marble. There are inscriptions. It stands on the banks of the river. In fair repair, but it is much altered by modern additions. It was used for some time after the mutiny as an artillery barrack. It is now in possession of the Muhammadans who do not, however, repair it. They ought to be urged to do so, as it is fast going to ruin. It is next to the Jama Masjid, the most important mosque in Dehlí. It was built by Zinat-ul-Mahal, daughter of Aurangzeb in 1700, A. D. She died the same year, and is here buried in a tomb in the enclosure. This tomb was destroyed after the mutiny, the marble monument was removed, and the tomb levelled with the ground.

91. *Mausoleum and Madrassa of Gházi-ud-dín Khán*.—The tomb is in a quadrangle about 300 feet square. On the west is a mosque. There is a vast number of rooms. The whole is built of common masonry and sandstone. The mosque is of red sandstone. There is a large number of screens. This quadrangle was outside the Ajmere gate, but in 1803 when the British Government repaired the walls of the city, it was included in it. The college was closed in 1793 for want of funds. Since 1857, the rooms of the quadrangle have been occupied by the local Police, who keep it in order. It was built by Gházi-ud-dín Khán, the son of the founder of the Haidarábád dynasty. He was buried here in 1710, A. D.

92. *Moti Masjid of Mahrauli*.—A small marble mosque. It is of white marble ornamented with bands and stripes of black marble. The roof of the mosque is surmounted by three marble domes, striped vertically with narrow bands of black marble and with pinnacles of white marble. It is in the village of Mahrauli near the Qutb. It

is in good order, being in the possession of, and repaired by, Government. It was built by Sháh Alam Bahádur Sháh in 1709, A. D.

93. *Grave of Sháh Alum Bahádur Sháh*.—A marble grave enclosed by marble walls in the village of Mahrauli near the Qutb. It is in good order and in possession of Government, by whom repairs are executed. Bahádur Sháh died after a short reign at Lahore. He was buried here.

94. *Mosque of Raushan-ud-daulat or the Sonehri Masjid*.—A mosque of ordinary stone with red sandstone pillars and gilt domes and finials, whence its name *Sonehri Masjid*. It is in the Chándní Chauk, Dehli, and is in good repair being in possession of Government. It is remarkable only for its historical interest. Here Nádir Sháh sat and watched the massacre of the people of Dehli in 1739, A. D. (See Jonas Hanway's *Travels and Life of Nádir Sháh*).

95. *Grave of Muhammad Shah*.—A marble tomb stone in an enclosure of marble lattice work, in the village of Nizam-ud-din. It is in good repair and in possession of Government. He, Muhammad Sháh, was the last Emperor of Dehli, who sat upon the Peacock throne, for in his reign Nádir Sháh invaded India and took it away with him. When the history of Muhammad Sháh is written fully and plainly, it will be seen why the Mogul empire so entirely collapsed. Muhammad Sháh died 1748, A. D.

96. *Jantar Mantar*.—An observatory with instruments of red stone. It is on the road to the Qutb, a short distance from the city of Dehli. It is in a neglected state, and in possession of the Jaipur State. It was made in the reign of Muhammad Sháh, A. D. 1724, by Jai Singh, Rájah of Ambher and founder of the principality of Jaipur. The work was never finished owing to the death of the projector and the subsequent confusions of the empire.

97. *Fakhr-ul-masjid*.—A mosque of red sandstone and white marble. It has inscriptions. It is situated near the Kashmíri gate, in the city. It is in good order and belongs to the Skinner estate. It was built by Fakhr-un-nissa Begam, the wife of Shuja-al-Khán, an Amír of the court of Aurangzeb, in 1728, A. D.

98. *Sonehri Masjid (the second) of Raushan-ud-daulat*. This was built in the Faiz bazaar by Raushan-ud-daulat in 1745, A. D., 24 years after the building of his first mosque in the Chándní Chauk. It is only 57 feet long and 32 feet broad. The domes of this mosque were covered with copper gilt plates, which were used for the repair of the domes of the mosque in Chándní Chauk. The materials of the despoiled domes have almost disappeared. There is an inscription on the eastern wall of the mosque, in which the builder modestly calls himself the lord of beneficence and bounty, and says of this building that it is heavenlike in loftiness. (It is 24 feet high). of the water of the tank he says. "Whoever has washed himself in it has purged away his sins."

99. *Qudsia gardens and Palace*.—The palace in utter ruin. The garden laid out in modern style. They are near the Kashmíri gate of the city of Dehli and in possession of Government. Qudsia Begam was the wife of Muhammad Sháh. She laid out the gardens in 1748, A. D. There is a mosque in the south-east corner, which is interesting as having belonged to the palace. During the siege of Dehli, this mosque formed the extreme left of the attack and the garden was the last earth trod by many an Englishman.

100. *Sonehri masjid of Javid Khan*.—A sandstone mosque with small inscriptions near the fort, in good condition and in possession of Government. Repaired by Public Works Department. It is a very good specimen of the late Mogul style. Javid Khán who built it in 1751, A. D., was a courtier of the time of Ahmad Sháh.

101. *Safdar Jang's tomb*.—A large tomb, built somewhat like Humáyún's of red sandstone and marble. It is on the Qutb road about five miles from Dehli. It is in a fair state of preservation, but the grounds round it need looking after. It is in possession of Government and is repaired by the Public Works Department. This tomb was

Safdar Jang, died 1751 A.D.

built by Shujā-ud-daula
has been said of it that “

of Oudh and son of Safdar Jang in 1753, A. D. It
is a grand effort of Mogul architecture.”

102. *Lal Bangalah.*— domed buildings of later Mogul architecture. They
are of brickwork, faced with one and situated a short distance from the Purāna
Qila. It belongs to Government. It has been repaired. Shāh Alam appropriated this
Lāl Bangalah as his family cemetery. The style of architecture is late Mogul, of which it
is an elegant specimen. It is called Lāl Bangalah from Lāl Kanwar, mother of Shāh
Alam, who was buried here about 106 years ago.

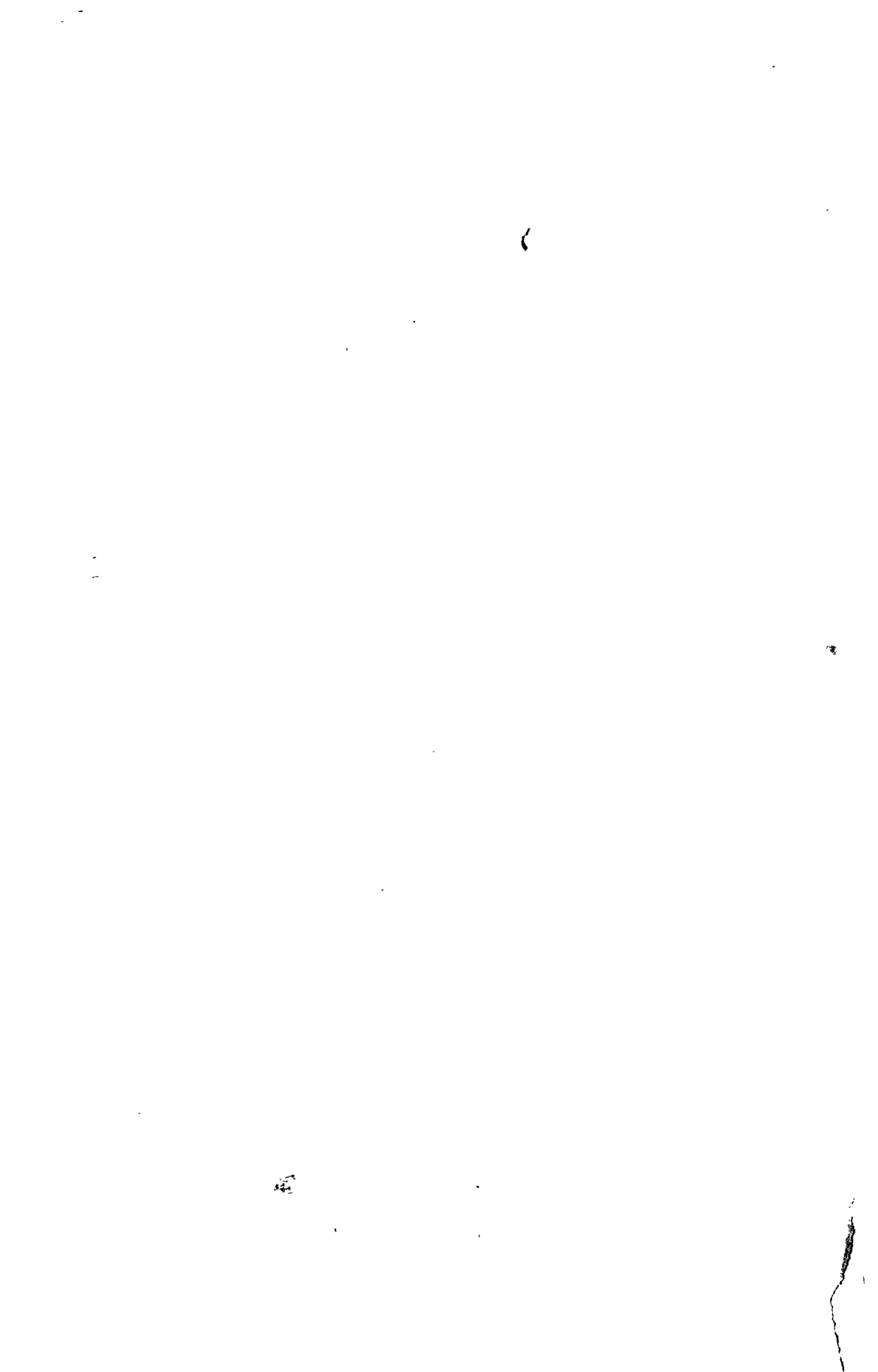
103. *Tomb of Najaf Khan.*—In a large ruined enclosure in Alī Ganj near modern
Dehli is this flat roofed red sandstone building. It is 90 feet square and 10 feet high.
The tomb stones are of marble and are inscribed. Najaf Khān was a man of great
ability in the time of Shāh Alam. “At his death he wielded all the power of the empire.”
He died in 1782, A. D.

104. *Tomb of Shah Alam*, in a partially enclosed ground near the Moti Masjid at
Mahrauli. It is of white marble and is erected on a slab of the same material. Shāh
Alam, the blind king of Dehli died in 1806, A. D. The tomb is in good repair and is in
possession of Government.

105. *Tomb of Akbar II*—An inscribed black marble tomb stone on white marble
base, near the tomb of Shāh Alam to the right. This tomb stood over the grave of Qásim
Alī Hervi, who died in 656, A. H. = 1258, A. D. Akbar, II, died in 1837, A. D. Between
the tombs of Shāh Alam and Akbar II, Bahádur Shāh, the Mutineer, reserved a place for
himself. He died, however, in Rangoon and was there buried.

106. *Tomb of Mirza Jahangir.*—A marble enclosure of trellis work, with a marble
tomb stone. It is in the village of Nizām-ud-dín and is in good repair. Mirzá Jahángir
was the son of Akbar II, and was a dissipated and turbulent youth. He died in 1839,
A. D., at Allahábád. His body was brought to Dehli and his mother Nawáb Mumtāz
Mahal built this tomb.

In this list the buildings are classed chronologically



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